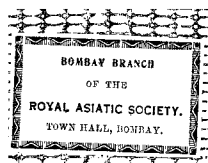


THE TEMPLES OF
SHATRUNJAYA
—
BURGESS

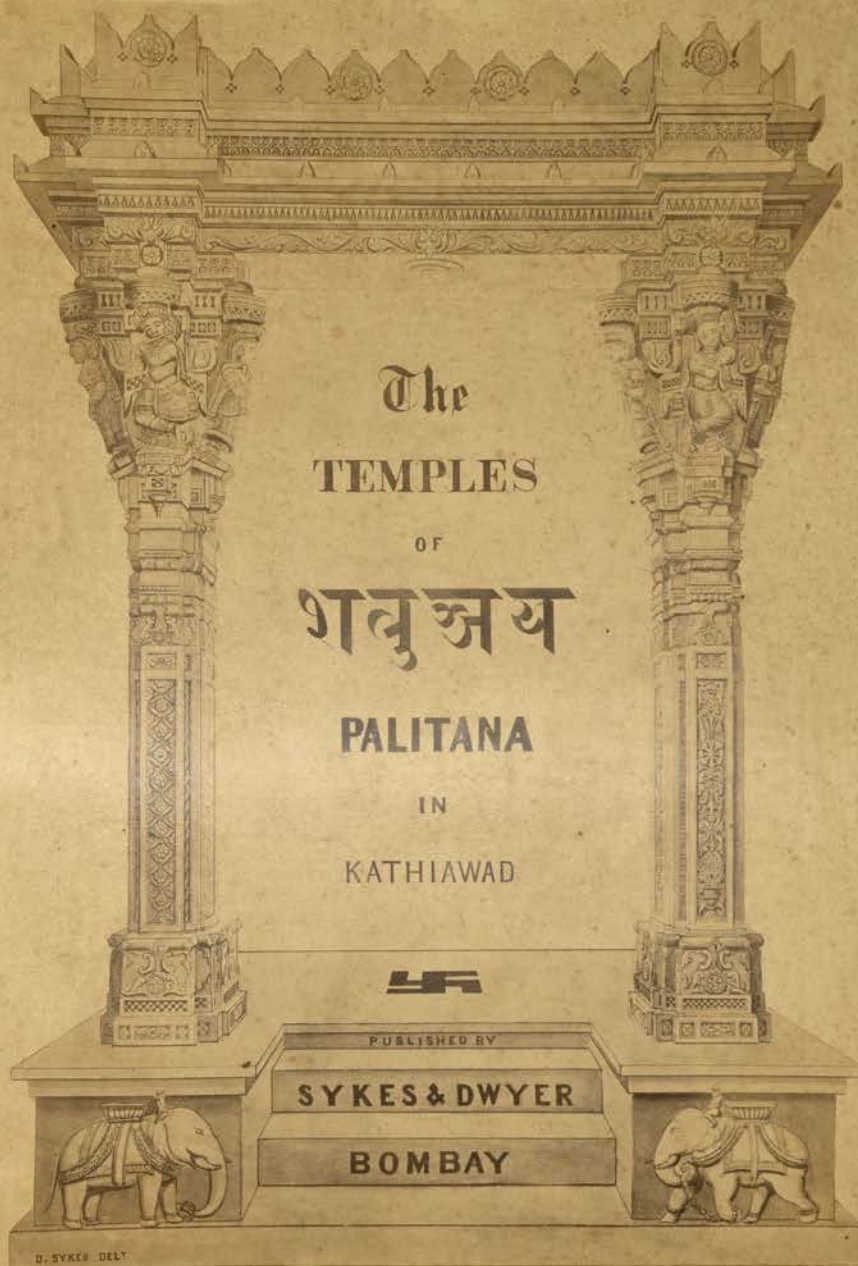


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THE
TEMPLES
OF
ŚĀTRUÑJAYA,

THE CELEBRATED JAINA PLACE OF PILGRIMAGE,
NEAR PĀLITANĀ IN KĀTHIĀWĀD.

PHOTOGRAPHED BY SYKES AND DWYER;

WITH HISTORICAL AND DESCRIPTIVE INTRODUCTION.

BY

JAMES BURGESS, M.R.A.S., F.R.G.S.

Bombay:

PUBLISHED BY SYKES AND DWYER.

1869.

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ŚĀTRUÑJAYA

And its Temples.

I.

KĀTHIĀWĀD AND THE JAINAS.

THE peninsula of Kāthiāwād, or Surāshtra, in Gujarāt, is the Holy land of Western India. Among its sacred places Mount Girnār, the ancient Ujjayanta, must have been at a very early period a place revered by the Buddhists, who founded their monasteries on its summit, whilst their great patron Aśoka—the beloved of the gods—engraved his celebrated edict of mercy and toleration on the rock at its foot. Somnāth, on the south-west coast, where tradition says Kṛiṣṇa died, was the site of the temple of Someśwar, 'Lord of the Moon,' the first of the twelve Śiva Lingas in India,* and the history of its destruction by Mahmud of Ghazni is familiar to every reader of Indian history. Dwārkā or Dwārikā, in the extreme west of the peninsula, is the most celebrated of the shrines of Kṛiṣṇa, and where he is fabled to have slain Takshak and to have saved the sacred books. And not to mention Tulsī Śyām and places of less note, the sacred hill of Śātruñjaya, near Pālītānā, has probably been a sacred place from the earliest times of the Jaina worship,—a great *tīrtha*—'the first of places of pilgrimage.'

The last of these more immediately concerns us for the present; but before referring to its history or buildings, it may be necessary for the sake of some readers to give a short notice of the sect whose members have erected its hundreds of temples. The Jainas or Śrāvaks are to be found in most of the large towns of the lower Ganges and in Rājputana, but they are most numerous in Gujarāt, Dhārwād, and Maisur. As their name implies, they are followers of the *Jinas* or 'vanquishers' of sins—men whom they believe to have obtained *Nirvāṇa* or emancipation from the continual changes of transmigration. With them life,—which they do not distinguish from 'soul,'—and its vehicle, matter, are both uncreated and imperishable, obeying eternal physical laws, with which asceticism and religious ceremonial alone can interfere. Their ceremonial has therefore no real reference to a Supreme Personal God, and their doctrine excludes His Providence. This at once points to their connection with the Buddhists; indeed there can be little doubt that they are an early heretical sect of that persuasion, and probably owed part of their popularity, on the decline of the purer Bauddha doctrine, to their readier admission of the worship of some of the favourite Hindu divinities into their system, and their retention of the tyranny of caste customs. But much of their phraseology is of Bauddha origin:

thus,—their laity are called *Śrāvakas*,—'hearers,' the same name as among the most ancient Buddhists is applied to those who 'practise the four realities and suppress the errors of thought and sight, without being able to emancipate themselves entirely from the influence of passion and prejudice,' but 'who, solely occupied with their own salvation, pay no regard to that of other men.' Then the Buddha is constantly spoken of as the *Jina* or 'vanquisher'; his exit from existence—like that of the Jaina Tirthaṅkaras—is his *Nirvāṇa*; both employ the *Swastika* or *Sātya* as a sacred symbol; the sacred language of the Buddhists is *Māgadhi*,—of the Jainas *Arddha Māgadhi*; the temples of both sects are *Chaityas*; those who have attained perfection are *Arhats*; and Digambaras or naked ascetics, were a Bauddha, as well as a Jaina sect.† Further, the Jainas indicate South Behār as the scene of the life and labours of nearly all their Tirthaṅkaras, as it was of Śākya Siṅha. Buddha is often called *Mahāvira*—the name of the last Tirthaṅkara, whose father the Jainas call *Siddhārtha* the 'establisher of faith'—the proper name of Buddha,—and both are of the race of Ikshvāku; and Mahāvira's wife was *Yasōdhā*, as Buddha's was *Yasōdharā*. Moreover Mahāvira is said to have died at *Pāwā*, in Behar, about 527 B.C., and Gautama Buddha between *Pāwā* and *Kusināra*, in 543 B.C.‡ These coincidences, together with many analogies of doctrine and practice, seem to indicate that the Jainas are of Bauddha origin.

Of the history of the origin of the Jainas we know nothing. Professor Wilson thinks it "highly probable" that "the Jaina faith was introduced into the Peninsula about the seventh century of the Christian era";§ but it may have originated much earlier, whilst it owed its spread in part to the persecution of Buddhism in the eighth and ninth centuries.

Their leading and distinguishing doctrines are: the denial of the divine origin and authority of the Vedas; reverence for the Jinas, who by their austerities acquired a position superior to that of even those Hindu gods whom they reverence; and the most extreme tenderness of animal life. Life "is defined to be without beginning or end, endowed with attributes of its own, agent and enjoyer, conscious, subtle, proportionate to the body it animates"—diminishing with the gnat, and expanding with the elephant; through sin it passes into animals or goes to hell; through virtue and vice combined, it passes into men; and through virtue alone, ascends to heaven; through the annihilation of both vice and virtue, it obtains emancipation.|| The duties of a

* The others were Mallikārjuna, at Śrīśailam in Telingana; Mahākāla at Ujjain; Onikāra on the Narmadā; Amareśwara near Ujjain; Vaidyanāth, at Deogarh in Bengal, which still exists; Rāmeśwara at Setabandha in the island of Rāmeśwaram in Madras; Bhīṣaṅkaras, most probably at Dracharam in Rājamahendri; Tyāmbaka near Naśik; Gautameśa, unknown; Kedāresā on the Himālaya; and Vāreśwara at Banāras.

† Conf. Hodgson's *Illustrations of Buddhism*, pp. 42, 213.

‡ The Singhaleso Buddhists specify twenty-four Buddhas, before Gautama, the same number as that of the Tirthaṅkaras or Jinas.—Conf. Mahanāmo in his *Tikkā*, in Turner's *Mahāvamsa*, Introd. [8vo. pp. lxii.—lxv.] 4to. pp. xxxii.—xxxiv.; Hardy's *Buddhism*, p. 94. Compare also the first six chapters of the *Kalpa Sūtra* with Bigandet's *Legend of Gaudama*.

§ Wilson, *Mackenzie Collection*, Introd. p. lxvii.

|| H. H. Wilson, *Works*, vol. I. p. 807; *Asiatic Research*, vol. XVII. p. 263.

Yati or ascetic are ten,—patience, gentleness, integrity, and disinterestedness, abstraction, mortification, truth, purity, poverty, and continence; and the Śrāvakas "add to their moral and religious code the practical worship of the Tirthaṅkaras, and profound reverence for their more pious brethren."† The moral obligations of the Jains are summed up in their five *mahāvratas*, which are almost identical with the *pañcāśīla* of the Baudhās:—care not to injure life, truth, honesty, chastity, and the suppression of worldly desires. They enumerate four merits or *dharma*s—liberality, gentleness, piety, and penance; and three forms of restraint—government of the mind, the tongue, and the person. Their minor instructions are in many cases trivial and ludicrous, such as not to deal in soap, natron, indigo, and iron; not to eat in the open air after it begins to rain, nor in the dark, lest a fly should be swallowed; not to leave a liquid uncovered lest an insect should be drowned; water to be thrice strained before it is drunk; and *Vāyukarma*—keeping out of the way of the wind, lest it should blow insects into the mouth.‡ The Yatis and priests carry an *Ughā* or besom, made of cotton thread, to sweep insects out of the way of harm as they enter the temples or where they sit down, and a *Mohamati* or mouth-cloth to prevent insects entering the mouth when praying or washing the images.

The proper objects of worship are the *Jinas* or *Tirthaṅkaras*, but they allow the existence of the Hindu gods, and have admitted to a share in their worship such of them as they have connected with the tales of their saints. As among the Baudhās, Indra or Śakra is of frequent occurrence, the Jains distinguishing two principal Indras—*Sakra*, regent of the north heaven, and *Isāna* the regent of the south, besides many inferior ones; and images of *Sarasvatī* and of *Devi* or *Bhāvanī* are to be found in many of their temples. Nor are those of Hanumān, Bhairava, or Gaṇeśa, excluded from their sacred places.§

II.

THE TIRTHAṅKARAS OR JINAS.

Their *Tirthaṅkaras* or *Arhantas*,—images of one or more of whom figure in every temple—are twenty-four in number, each having his separate *chinha* or cognizance, usually placed under the image, and many of them distinguished by the colour of their complexion,—sixteen being yellow, two red, two white, two blue, and two black. The

following is a list of them, with the principal particulars related of each ||:—

1. RISHABHANĀTH or ĀDINĀTHA, called also *Nābheya*, *Yugādīsa*, *Yugādījina*, *Rishabha Deva*, *Kausālika*, *Adiswira*, and *Vrishabha Sena* of the race of *Ishwāku*, was the son of *Nābhi* by *Maru-devī*. He is represented as of yellow or golden complexion; has the bull (*Vrishā*) for his *chinha* or cognizance, *Chakreśwari* for his *śāsanadevī*. According to the commentator on the Kalpa Sūtra, he was born at Kōśala or Ayōdhya, towards the end of the third age. He was the first king (*Prathama Rājā*), first anchorite (*Prathama Bhikṣhāhara*), and first saint (*Prathama Jina* and *Prathama Tirthaṅkara*). His stature, it is pretended, was 500 poles (*dhanuṣ*); and when he was inaugurated king his age was 2,000,000 great years (*pūrva varṣa*). He reigned 6,300,000 years; and then resigned the empire to his sons; and having spent 100,000 years more in passing through the various stages of austerity and sanctity, he attained *nirvāṇa* on a mountain named *Aṣṭhāpāda*, according to Hemāchandra the same as *Kailāsa*, others say in Gujārāt, 3 years 8½ months before the end of the third age. Besides his children by other wives, Rishabha had twins by each of his wives *Sumangalā* and *Sundarā*,—by the former a son *Bharata* the first *Chakravartī*—and a daughter *Brāhmī*; by the latter a second son *Bāhubali*, and *Sundarī* a daughter. It is Rishabha's image erected by Bāhubali that imparts its peculiar sanctity to *Satruñjaya*.**

2. AJITANĀTHA was son of *Jitasātra* by *Vijayā*; of the same race and complexion as the first; he was also a native of Ayodhyā, and has an elephant (*gaja*) for his cognizance, and *Ajitabalā* as his *Śāsana devī*. His stature was 450 poles, and he lived 7,200,000 great years. His *nirvāṇa* took place on *Samet Śikhar* or Mount *Pārsvanātha* in the fourth age, when fifty lakhs of *hrōrs* of oceans of years†† had elapsed out of the tenth *hrōr* of *hrōrs*.

3. ŚAMBHAVA was son of *Jitīri* by *Senā*; of the same race and complexion as Rishabha; his cognizance—a horse (*aśva*); his *Śāsana*—*Duritīri*; his height 400 poles; he lived 6,000,000 years; he was born at *Sāvanta*, and attained *moksha* on *Pārsvanātha* hill, thirty lakhs of *hrōrs* of *sāgaras* after Ajita.

4. ABHINANDANA, the son of *Sambara* by *Siddhārthā*, is also of yellow complexion; he has an ape (*plavaga*) for his characteristic symbol; and *Kālikā* is the goddess who serves him. His stature was 300 poles; and his age 5,000,000 years; he was born at Ayodhyā, and his *nirvāṇa* took place on *Samet Śikhar*, ten lakhs of *hrōrs* of *sāgaras* of years after the preceding.

* See Rules for Yatis in the Kalpa Sūtra, Stevenson's transl. pp. 103—114, and especially *Nava Tāta*, in ib. p. 124.

† H. H. Wilson, *Works*, vol. I. p. 317; *Asiat. Res.* vol. XVII. p. 272.

‡ For many similar prohibitions see Delamaine *On the Śrāvakas or Jains*; *Trans. R. Asiat. Soc.* vol. I. pp. 420, 421.

§ Besides they have a pantheon of their own in which they reckon four classes of superhuman beings,—*Dhveṇapatis*, *Yāntaras*, *Jyēṣṭhas*, and *Vaimānīlas*,—comprising 1, the brood of the *Asuras*, *Nāgas*, *Garuḍas*, the *Dikpālas*, &c., supposed to reside in the hells below the earth; 2, the *Rākṣasas*, *Piśācas*, *Bhūtas*, *Kinnaras*, *Gandharvas*, &c., inhabiting mountains, forests, and lower air; 3, five orders of celestial luminaries; and 4, the gods of present and past Kalpas,—of the former of which are those born in the heavens, *Saṃlārāma*, *Isāna*, *Sanatkumāra*, *Mahendra*, *Brahmā*, *Lāntaka*, *Śakra*, *Sahasrāra*, *Anata*, *Prānata*, *Araya* and *Achyuta*, &c. Each *Jina*, they say, has also a sort of 'familiar' goddess of his own, called a *Śāsanadevī*, who executes his behests. They are perhaps analogous to the *Saktis* or *Matris* of the Brahmans; indeed among them we find *Amṛitā* a name of *Kaṃvari* the *Sakti* of *Kartikiya*, and *Chandā* and *Mahāśakti*, names of *Bhāvanī*—*Amarakōṣa*, I. i. § 1, l. 33. Conf. Hodgson, *Illustrations*, p. 218.

|| This account of the Tirthaṅkaras is derived principally from Colebrooke, *Essays*, vol. II. pp. 208—213; *Asiat. Researches*, vol. IX. pp. 304—311.

¶ *Satruñjaya Māhātmya*, I. 60. The twelve Chakravartīs are: Bharata Ārshabhi; Maghavan, son of Vijaya; Sanatkumāra, son of Aśvasena; Śanti, Kunthi, and Aru;—the 16th, 17th, and 18th Jinas; Sagara, the son of Sumitra; Subhāma called Kārtavīrya; Padma, son of Padmōtara; Haribhāga of Hari; Jaya of Vijaya; and Brahmadaṭṭa of

Brahma;—all of the race of *Ishwāku*.—Colebrooke, *Essays*, vol. II., 217; *Asiat. Res.* vol. IX., p. 315. It may be noticed that Rishabha and his father and son occur in the *Prāgiya* lists (Prinsep, *Useful Tables*, ed. 1858, p. 232) where Nābhi is the son of Agnidra king of Jambudwīpa son of Priyavrata, king of Antarvāta. The kings of various other nations also derived their descent from him.—Prinsep, *Usef. Tab.* p. 232 n.; also Wilson, *Vishnu Purāṇa*, pp. 162, 163, and note on p. 164. The *Māhātmya* (iii. 4—8) says Vimalavāhana was the first of the ancestral fathers. His son was Chakrasmūṇi, father of Abhichandra, whose son Prasanejit (comp. Prinsep, *ut. sup.* p. 233, l. 19) was the father of Maradeva, also called Nābhi; and at the end of the third spoke of the *Avasarpini* age, the lord of the World, through his omnipotence, took birth in the womb of Nābhi's wife Maradevī, under the name of Rishabha, or *Prishabha sena*.—Weber, *über das Satruñjaya Māhātmya*, p. 26.

** Weber, *ut. sup.* p. 27.

†† "In the second chapter, [of Hemachandra's Vocabulary] which relates to the heavens and the gods, &c., the author, speaking of time, observes, that it is distinguished into *Avasarpini* and *Utsarpini*, adding that the whole period is completed by twenty *kōtis* of *kōtis* of *sāgaras*, or 2,000,000,000,000,000 oceans of years. I do not find that he anywhere explains the space of time denominated *sāgara* or ocean. But I understand it to be an extravagant estimate of time, which would elapse before a vast cavity filled with chopped hairs could be emptied, at the rate of one piece of hair in a century: the time requisite to empty such a cavity, measured by a *yōjana* every way, is a *palya*; and that repeated ten *kōtis* of *kōtis* [or 1,000,000,000,000,000] of times, is a *sāgara*."—Colebrooke, *Essays* (1837), vol. II. p. 216; *Asiat. Researches*, vol. IX. pp. 313, 314.

5. SUMATI, son* of *Megha* and *Maṅgalā*, also of yellow complexion, has a curlew (*krauñcha*) for his cognizance and *Mahākūli* for his Devī. He was born at Ayodhyā, lived 4,000,000 years, and his *moksha* occurred also at *Samet Śikhar*, nine lakhs of *krors* of *sāgaras* after the fourth Jina.

6. PADMAPRABHĀ was son of *Śrīdhara* by *Susimā*; born at Kausambhī, of the same race as the preceding, but of red complexion. His mark is the lotos (*abja*), and his Devī is *Syāmā*. His height was 200 poles, and his age 3,000,000 years. His death took place also on *Samet Śikhar* 90,000 *krors* of *sāgaras* after the fifth Jina.

7. SUPĀRŚWA was the son of *Pratiṣṭha* by *Prithvī*, born at *Benares*, of the same line as the preceding and of golden colour; his cognizance is the figure called *Swastika*† in Sanskrit, and *Sātya* in Gujarātī. His Devī was *Sāntā*, and he lived 2,000,000 years, his *nirvāṇa* on *Samet Śikhar* being dated 9,000 *krors* of *sāgaras* after the preceding.



8. CHANDRAPRABHĀ was son of *Mahāsena* by *Lakshmanā*, and was born at Chandrapur; of the race of *Ishwāku*, but of fair or white complexion: his sign is the moon (*śaśi*), and his Devī, *Bhṛīkūtī*: his height was 150 poles; and he lived 1,000,000 years: and his entrance into *moksha* or beatitude, took place 900 *krors* of *sāgaras* later than the seventh Tirthaṅkara.

9. PUSHPADANTA, also named *Suvīdha*, was the son of *Supriyā*† by *Rāmā*: he was born at Kakendrapurī, of the same race and complexion with the last: his mark is a *makara* or crocodile, and his Devī is *Sutīrakā*. His stature was 100 poles, and his life lasted 200,000 years. He was deified on *Samet Śikhar* ninety *krors* of *sāgaras* after Chandraprabhā.

10. ŚĪTALA, the son of *Dṛiḍharatha* by *Nandā*, was born at Bhādalpur: of the same race, and with a golden complexion: his sign is the mark called *Śrīvatsa*, and his Śāsana Devī—*Asokā*. His stature was ninety poles, and his life 100,000 great years; his deification on *Samet Śikhar* dates nine *krors* of *sāgaras* later than the preceding.



11. ŚREYĀNSĀ or ŚRĪ ANŚANĀTHA, was the son of *Vishṇu* by *Vishṇā*; of the same race and complexion, born in Sindh, with a rhinoceros (*khaḍḍi*) for his cognizance. His Devī was *Mānavī*. He was eighty poles in stature, and lived 8,400,000 common years, dying at *Samet Śikhar* more than a hundred, *ā garas* of years before the end of the fourth age.

12. VĀSUPŪJYA or VASUPĀDYA, or VASUPŪJYA SVĀMI, was son of *Vasupūjya* by *Jayā*; born at Champapurī, of the same race, with a red complexion, having a buffalo (*mahiṣa*) for his mark, and *Chandā* for his Devī. He was seventy poles high, lived 7,200,000 years, and attained *nirvāṇa* at *Champapurī* fifty-four *sāgaras* after the eleventh Jina.

13. VIMĀLA was son of *Kṛitavarma* by *Syāmā*, was born at Kumpalapurī; of the same race and of yellow complexion. He has a boar (*śikara*) for his characteristic, and *Viditā* was his devī; he was sixty poles high, lived 6,000,000 years, and was deified on *Samet Śikhar* thirty *sāgaras* later than the twelfth Jina.

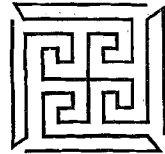
14. ANANTA, or ANANTAJITA, was son of *Sihhasena* by *Suyasā*, and born at Ayodhyā. His sign is a falcon (*kyena*); his Śāsana Devī was *Ankushā*; his height was fifty poles, the length of his life 3,000,000 years, and his death nine *sāgaras* after the preceding.

15. DHARMA was son of *Bhānu* by *Suvratā*, and was born at Ratanpurī; characterised by the *vajra* or thunderbolt: his devī was *Kandarpā*; he was forty-five poles in stature, and lived 1,000,000 years: he was deified four *sāgaras* after the fourteenth Jina.

16. SĀNTI was the son of *Viśvasena* by *Achirā*, born at Hastināpur; he has the antelope (*mṛiga*) for his cognizance. His Śāsana was *Nirvāṇī*; he was forty poles in stature, lived 100,000 years, and died two *sāgaras* later than the preceding.

17. KUNTHU was the son of *Sīra* by *Śrī*, of the same race and complexion as the last, was also born at Hastināpur. His Śāsana was *Balā*; his cognizance is a goat (*chhāga*); his height was thirty-five poles, and his life 95,000 years. His *nirvāṇa* is dated in the last *palya* of the fourth age.

18. ĀRA was son of *Sudarśana* by *Devī*; his mark is the figure called *Nandyāvarta*: he was of the same race and complexion and born at the same place as the preceding; his Śāsana was *Dhārīnī*; his stature was thirty poles, his life lasted 84,000 years, and his *nirvāṇa* was 1,000 *krors* of years before the next Jina.



19. MALLI was son of *Kumbha* by *Prabhāvatī*; of the same race with the preceding, but of blue complexion; his mark being a water-jar (*ghaṭa*): he was born at Mithilā, and his Śāsana Devī was *Dharaṇapriyā*; he was twenty-five poles high, lived 55,000 years; and was deified 6,584,000 years before the close of the fourth age.

20. MUNISUVRATA, SUVRATA, or MUNI, was son of *Sumitra* by *Padmā*, of the *Harivaṇṣa* race, and of black complexion; he was born at Rājagṛīha; has a tortoise (*hārma*) for his cognizance, and *Naradattā* for his devī; his height was twenty poles, and his age 30,000 years. He died 1,184,000 years before the end of the fourth age.

21. NIMI was son of *Vijaya* by *Viprā*; born at Mithilā, of the race of *Ishwāku*: figured with a golden complexion; having for his mark a blue water-lily (*nīlōtpala*), and for his Śāsana, *Gāndhārī Devī*. His stature was fifteen poles; his life 10,000 years; and his apotheosis took place, like the preceding eight Jinās, on *Samet Śikhar* or Mount *Pārsvanātha*, 584,000 years before the expiration of the fourth age.

22. NĒMI or ARIṢṬĀNEMI, was the son of king *Samudravijaya* by his queen *Śivā*; of the *Harivaṇṣa* race, of black complexion, with the conch (*śaikhā*) for his symbol, and *Ambikā* for his Śāsana Devī. The *Kalpa Sūtra* says,—“he was born at *Sōriyapurī* (Agra) in Śrāvan, the first month of the rainy season, under the constellation *Chaitra*. He became an ascetic at the age of three hundred, at *Dwārkhā* (Magadhī *Baravavāḥ*). He died on Mount *Girnār*, after living seven hundred years as an ascetic,—in all a thousand years. He was only fifty-five days an imperfect ascetic.”|| The date of his death was 84,000 years before the close of the fourth age.

* Stevenson makes this Tirthaṅkara a female; v.; *Kalpa Sūtra*, p. i; Moor, *Hindu Pantheon*, pp. 337, 338. Conf. Hodgson's *Illustrations*, p. 48, No. 82.

† The Sectaries of the mystic cross or *Swastika*, or ‘doctors of reason,’ were the followers of the Pon religion, which prevailed in Tibet till the general introduction of Buddhism in the ninth century. Their doctrine, named *Bon ghū tsūs*, has still professors in *Kham yul* or Lower Tibet. Their founder was *Chen rabs*. They are called *Tao sse* in Chinese, and in the time of Fa Hian appear to have existed also in India. The *Tao sse* named *At*, is in Sanskrit *Tapasvi*, and is stated to have visited the infant Buddha and drawn his horoscope. Conf. Remusat *Foë Koué Ki*, pp. 208, 230, 231; Laidlay, *Pilgrimage of Fa Hian*, pp. 200, 218; *Asiat. Res.* vol. ii. p. 388; Cosma de Kōrōs,

Dictionary of the Tibetan Language, pp. 36, 94; Sykes, *Jour. Roy. Asiat. Soc.* pp. 310, 334; or *Notes on the state of Ancient India*, pp. 64 and 88.

‡ So Colebrooke,—Hemachandra has *Sugriva*,—Abhidhāna Chintāmaṇi, 37 (ed. Boethlingk and Eieu), p. 7.

§ The life of this Jina is the object of a separate work entitled *Sānti Purāṇa*.—Colebrooke, *Essays*, ut. sup. p. 211 n. *Asiat. Res.* IX. p. 308.

|| Stevenson, *Kalpa Sūtra*, p. 98: At *Ujjinā*, one of the peaks of *Girnār*, still sacred to *Nemināth*. In some lists this Jina is confounded with the preceding *Nimināth*,—in Stevenson's list the 21st is called *Nām*, and in Prinsep's, *Namināth* is the 22nd Jina.

23. PĀRŚWA or PĀRŚWANĀTHA* was son of king *Āśvasena* by *Vimā* or *Bīmā Devī*; of the race of *Ishvāku*; figured with a blue complexion, having a hooded snake (*śeṣaphaṇi*) for his cognizance, and is often represented as sitting under the expanded hoods of a snake with many heads, much like the so-called Nāga figures at Ajanta and elsewhere.† His Śāsana-devī was *Padmāvatī*. He was born at *Bhīlāpurā* in the suburbs of *Varānasi* (Benares); married *Prabhāvatī* the daughter of king *Prasenajita*; and according to the *Kalpa Sūtra*, "adopted an ascetic life, with three hundred others, when he was thirty years of age, and for eighty days he practised austerities before arriving at perfect wisdom. He lived after this seventy years, less eighty days, his whole term of life being one hundred years, after which he obtained liberation from passion and freedom from pain. He wore one garment, and had under his direction a large number of male and female ascetics." His death took place two hundred and fifty years before that of the last Tirthaṅkara (i.e., B. C. 777). He died while, with thirty others, performing a fast on the top of Mount *Sammeja* or *Sameta Sikkhar*.‡

24. VARDHAMĀNA, also called *Vīra*, *Mahāvīra*, *Vardhamānaprabhu*, &c., and surnamed *Charama tīrthakṛit*, or last of the *Jinas*, and emphatically *Śramaṇa* or the saint. He was the son of *Siddhārtha* by *Trisālā* § of the race of *Ishvāku* and family of *Kāśyapa*; born at *Chitrakot* or *Kundagrāma*, and described as of a golden complexion, having the lion (*siṃha*) as his cognizance. His Śāsana was *Siddha-yikā devī*. His life is the subject of the *Kalpa Sūtra*, which professes to have been composed by *Bhadrabāhu Svāmī* of *Anandapura*, now Bādnagar, in the reign of *Druvasena*, 980 years after the death of *Mahāvīra*,—i.e., A. D. 454.¶

Mahāvīra's paternal uncle was *Supārśva*, his elder brother *Nandivardhana*, his sister (mother of *Jamālī*) *Sudarśanā*. His wife was *Yasōdā*, by whom he had a daughter named *Anjīja* and *Priyadarśanā*, who became the wife of *Jamālī*. His father and mother died when he was 28 years of age; and he continued for two years afterwards with *Nandivardhana*: he then departed to practice

austerities, which he continued twelve and a-half years as a sage only in outward disguise; as a *Digambara* "he went robeless, and had no vessel but his hand." Finally he became an *Arhat*, or *Jina*, being worthy of universal adoration, omniscient, and all-seeing; and at the age of seventy-two years he became exempt from all pain for ever. This is said to have occurred at *Pāvāpurī* or *Pāpāpurī* near *Rājagṛiha* at the court of *Hastipāla*, three and a-half months before the close of the fourth age or *Dukhamā Sukhamā* in the great period named *avasarpīṇī*. "On the night on which the adorable ascetic hero was delivered from pain, *Gotama Indrabhūti*, the chief of his perfectly initiated disciples, had the bonds of affection by which he was tied to his preceptor cut asunder, and attained infinite, certain, and supreme intelligence, and perception." This event the Gujarāt Jains date 470 before the Samvat of *Vikrama*, i.e., B. C. 526; ¶ others apparently 512 years before *Vikrama*, or B. C. 569; ** the Jains of Bengal 580; and those of *Maisur* 607 before *Vikrama*, †† but probably by mistake for the Śaka era, which would bring these latter dates to B. C. 502 and 539 respectively. ‡‡

Adīśvara, *Śānti*, *Nemi*, *Pārśva*, and *Vīra*, the first, sixteenth, and last three *Tirthaṅkaras* are regarded as the principal *jinas*: they are more frequently mentioned than the others, and their statues are more numerous. §§

III.

YATIS; PRIESTS; PRAYERS, AND CEREMONIES; SECTS, &c.

The *Yati* or *Jati* is an ascetic or devotee, analogous to the *Brāhmaṇa Sannyāsi*, but not properly a priest,—for though it is his duty to read and expound the *Jaina Śāstras* to the *Śrāvakas* at the temple|||, he performs none of the religious ceremonies. The *Yatis* are sometimes the children of *Wāniās* or *Kuṇbis*, who often devote them from their infancy; sometimes they are the children of *Brāhmaṇas*, *Wāniās*, or *Kuṇbis*, ¶¶ purchased while young by the *Yatis* and trained by them; and occasionally they are dedicated in con-

* "The life of this celebrated Jina, who was perhaps the real founder of the Sect, is the subject of a poem entitled *Pārśwanātha Charita*."—Colbrooke, *Essays*, ut. sup. II. 212; *Asiat. Res.* vol. IX. p. 309. It was written by *Brīhla Tapa Gachha* in Samvat 1654, and occasionally calls this Jina by the name of *Jagannātha*.—Delamaine, *Asiat. Trans.* vol. I. pp. 423, 432.

† The *Charita* states that whilst *Pārśwanātha* was engaged in his devotions his enemy *Kaṇva* caused a great rain to fall upon him; but the serpent *Dharapādhara* came, and, as *Śeṣa nagarī*, overshadowed his head as with a chhatra. In the *Mahātmya* *Satruñjaya*, *Dharaṇa* the Nāga king is represented as approaching to worship *Pārśva* while engaged in his second *hūṃtara* or profound meditation, at *Śivapurī* in the *Kaṇvābaka* forest, and holding his outspread hood (*phaṇa*) over him as an umbrella. From this town obtained the name of *Akikkhatvā*. *Mah. XIV.*, 31—35. Compare *Bigandet, Legend of Gaudama*, 2nd ed. p. 99 (1st ed. p. 69); *Hardy's Buddhism*, p. 182.

‡ Stevenson's *Kalpa Sūtra*, Chap. VII. pp. 97, 98.

§ See the story of his birth in *Max Müller's Hist. Sansk. Liter.* p. 261, quoted from the *Kalpa Sūtra*, pp. 35, 36.

¶ Weber makes it A. D. 632.—*Über das Centr. Māhāt.* p. 12. It refers to *Satruñjaya* in the following laudation of his book by the author:—"When the sages are met to keep the *Pargulana*, this *Kalpa Sūtra* is to be read for the attainment of merit during five days. This Institute is like *Indra* among the gods, the Moon among the heavenly bodies, *Rama* among just rulers, *Kāmadeva* among well-proportioned men, *Rambhā* among beautiful women, *Bhambhā* among musicians, *Aśvātama* among elephants, *Ravana* among daring adventurers, *Abhaya* among wise men, *Satruñjaya* among holy places, humility among virtuous qualities, gold among metals, the nine-lettered among charms, the strawberry-mango tree among trees, *Sitā* among faithful wives, the Gita among inspired writings, musk among perfumes, gold-sand [वेदमनु] among articles of commerce, the peacock among dancers [कुम्भ], the five-marked colt among horses, the water of immortality among liquors, melted butter among gravies, the dutiful son *Sālabhadra* among enjoyments, *Sāntinātha* among the givers of gifts, *Neminātha* among chaste religious students, *Nandana* among forests, the *Chandana* among woods, friendship among virtues, and the Jain religion among religions. In fine the *Kalpa Sūtra* is the gem in the crown of all religious institutes. There

is no god superior to the *Arhat*, no future bliss superior to *Mukti* (*moksha*), no holy place superior to *Sri Satruñjaya*, and no inspired book superior to the *Sri Kalpa Sūtra*."—Stevenson's *Kalpa Sūtra*, pp. 9, 10.

¶ Conf. Stevenson, *Kalpa Sūtra*, pp. 86, 90, 91, 92, 96.

** Prinsep's *Useful Tables* (1858) p. 166. †† *Kalpa Sūtra*, pref. p. iii.

‡‡ Weber would bring down this date to 348 or 349 a.c. *Über Centr. Māhāt.* p. 12.

§§ Besides the *Tirthaṅkaras* of the present (*Avasarpīṇī*) cycle of the world's duration, they reckon also twenty-four each of the past and future (*Utsarpīṇī*) renovations or cycles. Hemachandra gives the names of the whole forty-eight in the following lines:—

Utsarpīṇī *ānātītyāyān chaturvīṃśatīrātām*

1 *Kevaladnyāni* 2 *Nirvāpi* 3 *Sāgaratā* 4 *Mahāyāśā* 5

6 *Vimalā* 7 *Sarvānubhūti* 8 *Sṛidharo* 9 *Datta tīrthakṛit* 10

11 *Dīmodarā* 12 *Suteja śā* 13 *Svānyatho* 14 *Manisuvratā* 15

16 *Samatī* 17 *Sivagati śā* 18 *Astāgo* 19 *Nimīśvarā* 20

21 *Anilo* 22 *Yasodharā khyā* 23 *Kṛitārgho* 24 *Jinīśvarā* 25

26 *Suddhamatī* 27 *Sivakarā* 28 *Syandana śā* 29 *Saṃprati* 30

31 *Bhāvinā* 32 *Padmanābha* 33 *Siraderā* 34 *Supārśvakā* 35

36 *Svayāṃprabha śā* 37 *Sarvānubhūti* 38 *Deva* 39 *Srutodaya* 40

41 *Peḍhīlā* 42 *Pottīlā śā* 43 *Satākṛī* 44 *Savratā* 45

46 *Amāno* 47 *Kaṣhāyāśā* 48 *niḥ* 49 *Pulako* 50 *niḥ* 51 *Mamā* 52

53 *Chitraguptā* 54 *Samādhi śā* 55 *Saivara śā* 56 *Yasodharā* 57

58 *Vijayo* 59 *Malla Devan* 60 *chAnantavīrya śā* 61 *Bhadrakṛit* 62

Evāni sarvāṃsarpīṇyatsarpīṇīshu jīnottamāḥ

Abhidhāna Chintāmaṇi, 58—70.

In other lists, the 8th, 11th, and 15th of the Past Age are styled *Sṛidatta*, *Sṛivāmi*, and *Sṛiastaga*, and the affix *ji* is usually added to each. To most of the names of the Future Jinas the affix is *uḥyānamo*, and the 6th, 7th, 10th, 21st and 22nd are respectively called *Sṛijivadeva*, *Srutodanātha*, *Mamamunātha*, *Sri Mallinātha*, and *Sṛijivadeva*. See Briggs' *Cities of Gujaraṭra*, p. 349.

||| It is the *Yati*'s duty to perform *Saṃkhyā* at morning and evening twilight with his face to the east, and during the ceremony no light must be admitted.

¶¶ कुम्भ कुम्भि or कुम्भ कुम्भि—the chief agricultural caste in central, western, and southern India.

sequence of vows made by Wāriās without children, who promise their first-born to their *Sri Puj* or High Priest, in hopes of obtaining further posterity. Whilst young the *Yati* is placed under a Guru, for whom he performs many domestic services. At a proper age he is initiated thus:—He is conducted out of the town by crowds of *Śrāvakas* with music and joy: he is placed beneath a tree with milky juice—generally the Banian or *Ficus Indica*, and there surrounded by a circle composed exclusively of *Yatis*, who pull out the hair of his lock in five pulls,* applying camphor, musk, sandal, saffron, and sugar, to the place. He is next stripped naked and placed before his Guru, with his hands joined. The Guru pronounces a *mantra* in his ear, and he then receives the clothes of a *Yati*,—a cloth (Guj. *chalotā*, Sans. *chivara*) of a yard and a-half for his loins, one of two and a-half yards for his head. a *kanli* or country blanket for his body, the *tripuṇi* or water-pot, a plate for his victuals, a cloth to tie them up in, a black rod (*daṇḍa*) to guard himself from hurt but not to injure others, and a *rajuharapa* or besom (*ogha*) to sweep the ground with. He does not return to his Guru's till the next day. The *Yati* lives on charity, and procures his food ready dressed from the houses of *Śrāvakas*, *Brāhmanas* or *Kunbis*. He may purchase dressed food, but may not dress it for himself: he must not eat or drink while the sun is below the horizon; he must abstain from all roots as yams, onions, &c., and from butter and honey.† The *Yatis* wear loose clothing, with their heads bare, and their hair and beards clipped; and they never bathe. Sometimes they live together in *poṣṭās* or monasteries; and even after a *Yati* has left one of these, he yields a sort of allegiance to the *Gurujī* or head of his former *poṣṭā*.

The *Śrāvakas* in Gujārat engage *Brāhmanas* of the *Śrīmālī* tribe to perform the marriage and *Śrāddha* or obsequial ceremonies for them. Marriage is not regarded by them as a religious rite but as a mere civil obligation—a man and woman engaging to assist each other through life; and on the death of a wife, fresh matrimonial proposals are sometimes made at the very funeral pile.

The ministrant priest, who attends on the images, receives the offerings, and conducts the usual ceremonies is also a *Śrīmālī Brāhmaṇa*—though scarcely recognized as such by those of his own race, and goes by the name of *Bhojaka* or “catea.” The ritual is neither strictly enforced nor of a complicated character. The *Yati* dispenses with acts of worship at his pleasure, and the *Śrāvaka* is only required daily to visit a temple where there are images of some of the *Tirthankaras*, “walk round it three times, make an obeisance to the images, with an offering of some trifle, usually fruit or flowers, and pronounce some such *mantra* or prayer as the following:—‘*Salutation to the Arhats, to the pure Existences, to the Sages, to the Teachers, to all the Devout in the world.*’ A morning prayer is also repeated:—‘*I beg forgiveness, O Lord, for your slave, whatever evil thoughts the night may have produced—I bow with my head.*’”‡ The domestic worship is performed at home either personally by the *Śrāvakas* or by *Kulāmbis* engaged for the purpose, or else the *Śrāvaka*, after having bathed, goes in person to the temple and bathes the image of the *Tirthankara* he intends to worship. He then marks the idol in nine places with a mixture of camphor, sandal, and saffron,—leaving what is left of the mixture for subsequent votaries; but the *Yatis* never perform this ceremony.§ Curiously enough, the Confessional—*Paḍikamaṇa* (Sans. *Pratik-*

ramaṇa)—exists among the Jainas. Those who so desire, may confess at any time, and have various sorts of fasts imposed on them by way of penance; but at the commencement of the *Paryushanā* or holy season,|| which lasts fifty days, ending the 5th of *Bhādra Śukla* Paksha, it is considered imperative on every strict Jaina to confess to a priest and receive his *avalan* or absolution.

Dr. Wilson thus describes the worship at a temple in the town of *Pālītānā*:—“After the *chaitya* was cleaned by a *Brāhman*, a number of the *Vāriās* and their wives made their appearance. The men carried a wooden case containing the *mohamati*, *pelā*, &c., and a quantity of rice. After the name of *Adiśwara* or *Rishabha*, whose image is adored, was taken, the ground plan of the *chaitya*, or a symbol called *Sūtya*, exactly the same as that depicted on the caves at *Kārla*, was formed by the men with the grains of rice upon a part of the floor which they swept. They then commenced a song in praise of the *nāthas*, which they continued for five or six minutes, each person worshipping by himself.”¶

The *Jaina* festivals are especially connected with the anniversaries of the births and deaths of some of the favourite *Tirthankaras*, particularly the last two.

From the 15th *śukla paksha* or full moon of *Āśvādha* the *paj-jūsana* or period of fasting commences among the *Svetāmbaras*, and lasts fifty days—to the 5th *Bhādra śukla* paksha. Among the *Di-gambaras* it is called *daslakṣiṇī* and begins on the latter date, lasting seventy days—till the 14th *Kārtika*. On the 5th of *Bhādra śukla paksha* or *Rishi pañchami*, called by them *Samavachari*, all the Jainas of one town assemble for eight days to listen to the reading of the *Kalpa Sūtra* by one of their principal *Yatis* or *gurus* (vulgo *Gorjis*). On the preceding day the book is richly adorned and carried in the hands of a youth mounted on an elephant, on horseback, or seated in a palanquin: the Jainas follow to the *Gorjī's* on horseback, in palanquins, and on foot, with music, singing, and dancing. When brought into the house, the book is placed on a kind of throne (*siṅhāsana*) while the company stand before it with joined hands. Offerings are made to the book and a suitable present to the reader, and during the reading the audience occasionally show their attention by repeating “*ji! ji!*” After this they sit and listen to songs in praise of their saints and religion.**

The *Siddha Chakra pūjā* is celebrated twice a year in the months of *Āśvina* and *Chaitra* lasting for nine days, called *oli* days, from the 7th to the 15th or full moon. On a plate of silver or other material a circle is described and divided into nine compartments, in which are placed the images or names of *Arhanta*, *Siddha*, *Achārya*, *Upādhyāya*, and *Sādhu*,†† the first being placed in the centre,—and the words *Dīyāna*—Knowledge, *Darshana*—Religious discipline, *Chāritra*—Good conduct, and *Tapa*—Austerity. On the outside of the circle are sometimes written the names of the ten *Urdhvalokanivāsī*‡‡ or regents of the earth, of the sixty-four ruling deities, of two *Bhairavas*, of two *Dakshas*, and of *Chakreswari* the guardian *devī* of the *Siddha Chakra*. During the celebration, *pūjā* is daily performed to all these names collectively, and each name is also worshipped in turn with special ceremonies and offerings of flowers and cloths. To this is added recitations in praise of *Jaina* saints.

Kārtika śukla 4th, and the 15th or full moon of *Phālguna* are

* In the *Pāriśwanātha Charitra*, *Pāriśwanātha* is described as tearing five handfuls of hair from his head on becoming a devotee. Conf. Delamaine, *Trans. Roy. Asiatic Soc.* vol. I. p. 438.

† See Stevenson's *Kalpa Sūtra*, pp. 103–114 for further details.

‡ H. H. Wilson, *Works*, vol. I. pp. 318, 319; *Asiatic Researches*, vol. XVII. p. 278.

§ Conf. Col. Walker's *Report on the Suppression of Female Infanticide in Kāthiāwād*, *Bombay Selections*, No. XXXIX. Part ii. pp. 341–344; or Moor, *Hindu Infanticide*, pp. 174–177.

¶ Popularly called *pajjūsana*, a period of fasting among the Jainas. With the *Digambaras* it begins on the 5th *Bhādra* (Sept. Oct.) *Śuklapaksha*, and lasts seventy

days.—Stevenson, *Kalpa Sūtra*, pref. pp. xiii–xiv. They also use the rosary in their prayers.

¶ *Oriental Christian Spectator*, 1836, p. 294.

** Conf. *Kalpa Sūtra*, pp. 14–19.

†† For a full account of the qualities attributed to each of these, see Ward, *View of the Hindus*, vol. II. pp. 252–254.

‡‡ These are *Indra* regent of the E., *Agni* of the S. E., *Yama* of the S., *Nairrita* of the S. W., *Varuna* of the W., *Pāvana* or *Vāyu* of the N. W., *Kurāra* of the N., *Iśāna* of the N. E., of hell or the *Nadī*, *Dharaṇīdhara*, and of heaven, *Soma* or the moon.—Conf. Hemachandra, *Abhi. Chint.* 163, 169.

ordinary days of rejoicing, when they perform *posi* or *pausadha*,—that is, fasting, sitting in one place, &c., and the worship of the *Jinas*.*

Their *tirthas* are visited throughout the dry season by pilgrims from all parts of India; but one of the chief *melās* is held on the 5th of *Kārtika sūddha*, called *Paryushanā parva* or *Dnyāna Pañchami*, and also *Śrūta Pañchami*. It is kept in honour of *Mahāvira*, and the sacred books are then worshipped, the offerings consisting of five books, five reed pens, five ink-holders, five leaves for writing upon, and five of every other offering.

On the 15th or full moon of this month, immense bands of pilgrims called *Saṅghas* visit *Śatruñjaya* or *Girnār* from every part of the Peninsula. Occasionally some wealthy merchant puts himself at the head of the body of pilgrims from his own province and provides subsistence to his poorer co-religionists in their pilgrimage to and from the *tirtha*, a species of charity which “has its reward,” and he is ever after styled *Saṅghi* or chief of the pilgrimage. They then celebrate the *Jāla* and *Dhruva Yātras*, when a splendid car is driven round the temple of *Adiśvara Bhagavāna*, the temples are ornamented with new flags, &c. During the *Chauvāsa* or seventy days from 5th *Bhādra* to 14th *Kārtika*, the *Jatis* are not allowed to move about the country, but on this 15th they commence their annual tours.†

On the 11th *Mārgaśīrṣa sūddha*, the *Mauviya ekādaśī* or *Mānasavratī* is celebrated, when the person who defrays the expense observes *paṇṣadha* or a vow of silence for a day and a night, fasting, and sitting in one place, and feeds his co-religionists.

They also observe several festivals in common with other Hindus especially the *Vasantayātrā* or spring festival, the *Śrīpañchami*, the *Dasaharā*, *Diveḍī*, &c., and on the 2nd, 5th, 8th, 11th and 12th lunar days of the month they consider it unlucky to commence any new work, or to start on a journey, and on them fasting, or at least abstinence and continence should be observed.‡

The Jains deny the inspiration of the Hindu Vedas and the extravagant claims to special sanctity put forth by the Brāhmins; hence they are stigmatized by other Hindus as infidels and atheists. They have invented a separate set of deities whom they place above those of the Purāṇas, and they yield spiritual submission only to a hierarchy of their own,—*Yatis*, *Gurujis* or teaching priests, and a pontiff or *Śrī-Pujī*. Shutting out the necessity of the existence of God, by accounting for all things without the intervention of any power beyond what they regard as inherent in matter, and with no prospect beyond the present except one of countless transmigrations to end at last only in entire quiescence or annihilation,—the Jaina theology must cast a withering blight on human affections and aspirations. Still

it bears the impress of human wilfulness in ignoring the Judge of Right and claiming for man, through the exercise of asceticism, a power over his destiny that is essentially omnipotent. This gives the ascetic devotee a claim to divine honours. The worship of the *Tirthaṅkaras* also, who, according to their ideas, have ceased to exist, is in keeping with their system, for it derives its merit, not from the object worshipped, but as an *opus operatum*, from its performance by the agent; and this merit is productive of prosperity rather than of any moral effect that the erring soul feels the want of:—but the feeling of such wants it is the tendency, if not the aim, of every form of idolatry to blunt and stifle.

The Vāpias or Banias of Gujārāt are almost all Jains, though a few are Vaiṣṇavas and Śaivas. They are the bankers and principal merchants of the province, and possess great influence. Formerly at least, they openly assisted the Rājputs and even Musalmāns in the plunder, or—as they were pleased to phrase it,—“the rescue” of cattle poultry, &c., from such as they chose to suspect might slaughter them. At Surat, Blaroch, Bombay, and elsewhere, they support *pinjrapola* or hospitals for animals.¶ “Not only,” says Briggs, “are eligible roofs and extensive grounds set apart for this purpose, and quantities of the best of food bestowed, men employed to protect the property, and brutes impaled,—but even lads are engaged to scare crows and other birds from disturbing the dumb inmates of these hospitals. Nay, more than this; a wealthy Śrāvaka at Ahmadābād has paid so much as *forty rupees* for a vile bed-curtain, not worth so many farthings, merely to prevent the destruction of the myriads of vermin it contained. This very identical native gentleman afterwards shrunk from contributing a mite to a proposed Lunatic Asylum, while thousands of rupees were lavishly bestowed upon his animal-ward!”¶¶

“They have,” says Captain (now General) G. Le Grand Jacob, “in several places forced the Rājput and other Chiefs to enter into engagements not to permit the slaughter of sheep, &c., but, though child-murder within the same district was notorious, as far as my knowledge extends, they have not so much as attempted to stipulate for the preservation of human beings.”**

The Jains are divided into two principal sects, *Digambaras*, the ‘sky-clad,’ or *Nagnas*, ‘naked,’ and *Śvetāmbaras* or ‘white-robed.’ Of these the former sect is said to have been founded by *Siddha Sena Divākara Achārya* in the time of *Chandra Śiri* the fifteenth teacher, who lived eight hundred and nine years after the death of *Mahāvira*,†† or about A.D. 282. This is hardly consistent however with the statement that *Mahāvira* himself, the last *Tirthaṅkara*, and probably the real founder of the Jaina sect, was a *Digambara*, and went about in a state of perfect nudity.‡‡ Now-a-days, however, the *Digambaras* do not go

* It has been found exceedingly difficult to obtain satisfactory information respecting the festivals. For the observances on 4th *Kārtika* and 11th *Mārgaśīrṣa* and for other items, I am indebted to the kindness of Dr. Bhāu Dājī.

† On the night of this day, the *Tapā Śīvakas*, men and women, assemble in the *Apārāra* or convent of the priests, and remain employed in religious austerities the whole night.—Miles, *Trans. R. Asiat. Soc.*, vol. III, p. 361.

‡ Wilson, *Works*, vol. I, p. 323, *Asiat. Res.*, vol. XVII, p. 277.

§ Col. G. Le Grand Jacob's *Memoirs on the Province of Kattywar*,—*Bombay Selections*, No. XXXVII, p. 29; *Trans. Bombay Geog. Soc.*, vol. VII, p. 29.

¶ Conf. Orington, *Voyage to Surat in the year 1689*, p. 301.

¶ Briggs, *Cities of Gujārāt*, pp. 354, 355. Conf. pp. 111—113.

** Bombay Selections No. XXXIX,—*Suppression of Infanticide in Kattywar*, Part II. Letter dated 23rd October 1841, pp. 599, 600. On this Dr. Wilson remarks:—“It is a fact that the Jains in the Peninsula of Gujārāt are the most ostentatious in their professed regard for the preservation of life, especially that of the brutes, which they say, are incapable of asking the aid of man whose fellows they may have been in former births. To the preservation of life, however, the doctrine of the metempsychosis is not, logically speaking, favourable. As every creature has a certain number of births [according to the *Sāstra* 8,400,000] to go through before absorption in the case of the Brāhmanists, and before liberation or extinction in the case of the Jainas, death would appear rather to hasten than delay these grand results. It is a feeling of simple brotherhood, as far as life is concerned, with the unfortunate brutes, which makes

the Jains so tenderly preserve them. For the life of man, this feeling is by no means so strong among them as for the life of brutes. While the slaughter of a cow in one of their towns would well-nigh produce a rebellion, the slaughter of a helpless infant would scarcely excite among them a feeble dissatisfaction.”—Rev. Dr. J. Wilson, *History of the Suppression of Infanticide in Western India*, p. 71, see also p. 263.

†† Wilson, *Essays*, vol. I, p. 337. Tod (*Travels in Western India*, p. 380) says—“In Samvat 400, A.D. 344,” but this may have arisen from an error in the hundreds’ figure, as S. 300 and A.D. 344 nearly agrees with the date given above, if we place the death of *Mahāvira* 569 B.C., as given by Prinsep (*Useful Tables*, p. 166). Col. Miles says the *Digambara* sect is in some *Patāvalis* “ascribed to a certain priest named *Śrī* or *Tri Gupta*; and the date of its rise, S. 609, or A.D. 352; in others, it is stated to have arisen 984 years after *Mahāvira*,” that is A.D. 457. It is also ascribed to the time of *Bhadra Bahu* the fifth *Śrutakevali*, about 365 B.C., when it is related twelve successive years of famine occurred, and the Jains were dispersed, those migrating eastward became *Digambaras*, and those westward *Śvetāmbaras*. “In the list of the succession of the *Tapā* priests or *Achāryas*, it is also stated that *Gōḍa Mālī*, or *Gōḍa Mālī*, the first *Digambara*, lived about S. 608, or A.D. 551, and that he had four *chēlas*, named *Chanāla*, *Chanāka*, *Navrat*, and *Vēḍile*, each of these instituted a separate sect about S. 620, or A.D. 568; they were originally called *Vaṇśī*. This division is said to be most numerous in Rājputāna; there are however some in Gujārāt, as the *Humās* and other *Vāṇās*.” *Trans. R. As. Soc.*, vol. III, p. 368, and Delamaine, *Trans. R. Asiat. Soc.*, vol. I, pp. 416, 417.

‡‡ Stevenson, *Kalpa Sūtra*, Introd. p. xiv. For some curious notices of the *śi*

naked but wear coloured clothes, throwing aside their wrappers only when they receive the food given them by their disciples. The Śvetāmbaras decorate the images of their Tīrthaṅkaras with earrings, necklaces, armlets, and crowns of gold and jewels: * the Digambaras acknowledge *Nemāñña* only of the twenty-four Jñeswaras, and do not ornament his images; or even insert eyes of crystal, &c., in them. They likewise deny the importance of the *tripuṇi* and *rajocharaṇa*, that women can attain to *nirvāṇa*, and that the *aṅgas*† or Scriptures were written by the immediate disciples of the Jinas. The *Bhāṭṭāraka* or pontiff of the Digambaras lives, indoors at least, without any clothing whatever, as a proof, if not the reward, of austerities and the denial of all earthly feelings. There is only one temple belonging to this sect at *Satruñjaya*, but they appear at one time to have been influential. The caves at Gwalior are of Digambara origin, and have statues, some of them fifty feet in height; and some of the more western caves at Elura belong to the sect,—as do also many old structural temples in Orisa, Central India, and Karpātāk. They have temples at Gīrnār and at Jayapur; at the latter of which places and at Nāgor near Jodhpur, their *Bhāṭṭārakas* and many Digambara families reside. They have *Bhāṭṭārakas* also at *Kelī* near Surat, at *Nannī* in Dhārāvād, and at *Chikodi*. In the temple at Belupura, in the suburbs of Benares, the shrine comprises two temples—one of the Śvetāmbaras, and one of the Digambaras. The Digambaras are divided into several sects: the *Mūla Saṅghis* carry brushes of peacock's feathers (*kuchā*), wear reddish clothes, and receive alms only in their hands,—they prevail in the Karpātāk; the *Kāśhā Saṅghis* make their images of wood, use brushes of the tail of the Yak, and live about Jayapur and Gwalior; the *Terapanthis*—formed, it is said in *Todar Malla's* time—do not worship the *Bhāṭṭārakas*, but honour the *Jinas* and the Jaina scriptures, which they hear expounded by one of their own laity—a brother (*Bhūjī*)—they also prevail about Jayapur. The *Dhūṇḍiyas* or *Lampakas* believe in thirty-two *Sūtras*; and do not worship images, though they revere the twenty-four tīrthaṅkaras; nor have they images or pictures in their temples which are called *Apāsarā*. They do not wash their clothes. They are pretty numerous about Surat, Ahmadābād, and in Rajputana, as well as in Kāthiāwād.‡

Of the eighty-four clans or *gachhas* into which the *Jainas* are divided, the greater number are Śvetāmbaras, and those most prevalent in Gujārāt are the *Tapā* and *Kharatarā gachhas*; but members of the *Ośvāka*, || *Sīgara*, *Bhāvarāṣi*, *Anchalikā*, *Punamiya*, and others are also met with. Each *gachha* has its own *Śrī Puj*; the *Tapā gachha* has twelve or thirteen *gādis* or seats of their *Śrī Pujas*—the principal of whom lives in the Jayapur territories; and the *Kharatarā gachha* has three *Śrī Pujas*.

For further information consult Colebrooke, *On the Philosophy of the Hindus*, Part iv.—*Trans. Roy. Asiat. Soc.*, vol. I. pp. 549—558, or *Essays* (1837), vol. I. pp. 378—390; *Observations on the Jains*—*Asiat. Researches*, vol. IX. pp. 287—322, or *Essays*, ut. sup. vol. II. pp. 191—224; *On Inscriptions at Temples of the Jaina Sect in South Behar*—

Tīrthakośa—*Purāṇa Kāṭyapa Buddha*, *Manḥalagosaḷa*, *Nirgranthanāthaputra*, *Ajita Kēsa Kambala*, *Sanjeyabalaṇṭa*, and *Kakubha Kāṭyāyana*, see A. Remusat, *Foī Koué Ki*, pp. 149, 150; *Laudlay, Pilgrimages of Fa-Hian*, pp. 144, 145; *Sykes, Jour. Roy. Asiat. Soc.*, vol. VI. pp. 256, 267, or *Notes on the State of Ancient India*, pp. 20, 21; and *Alwis, Buddhism, its origin, &c.*, pp. 7—12.

* Conf. H. H. Wilson, *Works*, vol. I. p. 339. *Franklin, Researches on the Tenets and Doctrines of the Jeynas and Boodhists*, p. 189.

† These are thus enumerated,—*Āchārāṅgam*, *Sūtrākṛitāṅgam*, *Sthānāṅgam*, *Samavāyāṅgam*, *Bhagavatāṅgam*, *Dnyānādharmaṇṭhā*, *Upāsakadāśā*, *Antakṛiddāśā*, *Anutt arapapāṭhikadāśā*, *Prakṣavyākaraṇam*, and *Vipāśyānutaṇṭa*—eleven in all.—*Homachandra's Abhidhāna Chintāmaṇi*, 243, 244 (Ed. Roehlingk and Rieu), p. 39.

‡ They teach that the essence of religion consists in the observance by laymen of the four *dharmaṅgā* or religious ways,—*dāna*—charity, *śīla*—upright conduct, *tapā*—austerity, *bhāvanā*—faith; and by the *Jatis* of *dayātrati* compassion, of *śrityāgā*—celibacy, *viśvādharmā*—government of the tongue, *agnīdharmā*—abstinence from the use of fire, *harapahameṇa*—avoiding the hearing of evil, *vāyudharma*—keeping out of the

Trans. R. A. Soc. vol. I. pp. 520—523, or *Essays*, vol. II. pp. 315—329; *Major C. Mackenzie, Account of the Jains*—*Asiat. Res.* vol. IX. pp. 244—286; *Asiat. Annual Register*, vol. X. (1808) pp. 609—614; *Major Delamaine, Trans. R. Asiat. Soc.* vol. I. pp. 413—438. Dr. Buchanan Hamilton, in ib. pp. 523—527 and 531—540; Lieut.-Col. Franklin, *Description of the Temple of Pārivanādātha at Samet, Sīkhar*, in ib. pp. 527—530, and *Researches on the Tenets and Doctrines of the Jeynas and Boodhists* (1827), pp. 92—100, and 189—207; Lieut.-Col. Tod, *On the Religious Establishments of Mowār*—*Trans. R. As. Soc.* vol. II. pp. 270—335; H. H. Wilson, *Religious Sects of the Hindus*—*Asiat. Resear.* vol. XVII. pp. 239—294, or *Works*, vol. I. pp. 276—346; Lieut.-Col. Miles, *on the Jainas of Gujārāt and Mārwar*—*Trans. R. As. Soc.* vol. III. pp. 335—371; Stevenson, *Kalpa Sūtra and Nava Tatva*; Briggs, *Cities of Gujārāṣṭra*, pp. 325—356; Erekine, *Trans. Bombay Literary Soc.* vol. I. pp. 202, 203, and vol. III. pp. 494—537; Coleman, *Mythology of the Hindus*, pp. 220—227; Moor, *Hindu Pantheon*, pp. 235—241, and 249—267, and *Hindu Infanticide*, pp. 174—189; Lieut.-Col. Wilks, *Historical Sketches in the History of Mysoor* (1810), vol. I. pp. 88, 89, and 507—514; L'Abbé Dubois (Paris 1833), *Mœurs des Peuples de l'Inde*, tom. I. pp. 138, 139, et tom. II. pp. 409—521; Ward, *View of the History &c., of the Hindus*, 3rd ed. (1817) vol. II. pp. 248—269; Dr. F. Buchanan, *Journey through Mysore, &c.*, vol. II. pp. 74, 75 and 80—82, vol. III. pp. 73—84, 132—134, and 410—412; Heber, *Narrative of a Journey &c.* (ed. 1828), vol. I. p. 292, vol. II. pp. 22, 94—97 and 157; Forbes, *Rās Mūla*, vol. II. pp. 236, 237.

IV.

HISTORICAL NOTICES.

Of the very early history of Gujārāt but little is known. The tradition of Kṛṣṇa's residence, and other references seem to indicate that an early principality existed in Surāṣṭra; and a Greek writer of the second century speaks of the peninsula as then under one rule.¶ From coins we obtain the names** of between twenty and thirty kings of the Śāh dynasty from *Nahapāna* B.C. 60 or 70 to *Svāmī Rudra Śāh* in the middle of the third century A.D. Then follows the *Valabhi* dynasty, known to us principally from copper-plate grants dug up on the site of the ancient capital a few miles from Bhaunagar. Wathen, Lassen, and Dr. Bhāu Dājī†† have each endeavoured to construct the genealogy and chronology of this dynasty, but the differences in the dates assigned are considerable;—thus *Dharasena* II. or *Śrīdharasena* I. is placed by Wathen in A.D. 319, by Lassen in 530, and by Dr. Bhāu Dājī about 400—404; *Dhruvasena* III. is placed in A.D. 660 by Lassen, and in 410 by Dr. Bhāu, who brings *Śīlāditya* IV. no lower than 425, whilst Wathen ascribed to him the epoch of A.D. 559.

If the Māhātmya may be trusted, the author of it converted one *Śīlāditya* to Jainism. Tradition adds that he was at first a Jaina but had been converted to Buddhism after a public disputation held at his court, and that, after finally embracing the Jaina religion, he restored and embellished the Śatruñjaya temples. Our next notice is in the *Kalpa Sūtra*†† which, if we might believe its own statement, was composed about A.D. 453. It mentions the prince then reigning as *Dhruvasena*, and makes his capital Anandapura, now Badnagar. But internal evidences cast doubts on the age of these compositions, and Wilson asserts that the latter "could not have been composed earlier

way of the wind, and *gotraharna*—the dissolution of family ties. Dr. J. Wilson, *Orient. Chr. Spec.* 1835, p. 295. To these add *rānakarna*—change of name.

§ No two lists of these appear to agree; compare Wilson, *Essays*, vol. I. p. 345, or *Asiat. Res.*, vol. XVII. p. 293; Briggs, *Cities of Gujārāṣṭra*, p. 339, and Miles, *Trans. R. Asiat. Soc.* vol. III. pp. 357—371.

¶ The *Ośvāka* Banias present the *Bhojikas* with a horse and *chauri* on marriage occasions, and with a present of money (*tyāga*) when caste dinners occur. This and part of the information given above is due to Dr. Bhāu Dājī.

** Vincent's *Periplus*, p. 111. (Note on Mambaras).

†† Dr. Bhāu Dājī, *Jour. Bomb. Br. R. As. Soc.*, vol. VIII. pp. 243, 244, and Mr. Justice Newton, ib. vol. IX. pp. 1—19.

†† Wathen, *Jour. Bomb. Br. R. As. Soc.* vol. III. p. 215; *Jour. Asiat. Soc. of Bengal*, vol. IV. p. 480, &c., and Prinsep's *Indian Antiquities*, vol. I. pp. 252—264; Lassen, *Indische Alterthumskunde*, III. pp. 1159, 1160; Dr. Bhāu Dājī, *ib. sup.* p. 245.

‡† Stevenson, *Kalpa Sūtra*, p. 15.

than the twelfth or thirteenth century,"* while the presumption seems strong against a much higher antiquity belonging to the former.

From the device on the Valabhi banner being the *Nandi* or sacred bull of Śiva,—as appears from the seals attached to some of the copperplate inscriptions, and from the number of *lingas* dug up on the site of the city, the evidence is pretty conclusive that the sovereigns and people were devoted Śaivas, though, like some of the Chālukyas, they may have also patronised the Baudhdhas and Jainas. Their capital was destroyed,† according to Colonel Tod about A.D. 524, by an invasion of barbarians from the north-west.

The only other historical notice we have is the statement of Hiuen Tshang, the celebrated Chinese Buddhist, who visited the city about A.D. 635. He describes *Valabhi* (*Fa-la-pi*) as "a kingdom nearly 1,200 miles in circuit, and the circumference of its capital six miles. As regards the products of the soil, the nature of the climate, the customs and character of the people, this kingdom resembles *Mālava* (*Mo-la-p'o*). The population is very numerous, and all the families live in opulence. There are a hundred whose wealth amounts to a million [ounces of silver]. The rarest merchandise from distant countries is found here in abundance. There are a hundred convents where nigh 6,000 devotees live, who, for the most part study the doctrines of the school of the *Sammatiyas* (*Ching-liang-pu*) which adheres to the 'lesser translation'.‡ We count many hundred temples of the gods; the heretics of various sects are exceedingly numerous.

"When the *Tathāgata* [Buddha] lived in the world, he travelled often in this region. Wherefore in all the places where the Buddha rested king *Wu-yeu* (*Asoka*) raised pillars in honour of him or constructed *stūpas*. We observe at intervals the monuments that mark the places where the three past Buddhas had sat, had laboured, or preached the law.

"The kings of the present age are of the (*T'sa-ti-li*) *Kshatriya* race; all are nephews of king *Śilāditya* (*Shi-lo-o-t'ie-to*) of *Mālava*. At present the son of king *Śilāditya* of *Kanyākubja*, has a son-in-law called *Dhruvapaṇu* (*T'u-lu-p'o-po-tu*).§ He is of a quick and passionate nature, and his intellect is weak and narrow; still he believes sincerely in 'the three precious things'.|| For seven days every year he holds a great assembly at which he distributes to the multitude of recluses, choice dishes, the three garments, medicine, the seven precious things, and rare objects of great value. After giving all these in

alms, he buys them back at double price. He esteems virtue and honours the sages, he reverences religion and values science. The most eminent holy men of distant countries are always objects of respect with him.

"At a little distance from the city there is a great convent, built long ago by the care of the *Arhat Achāra*. It was there that the Bodhisattvas *Guramati* (*Te-hoei*) and *Stihiramati*, (*Kien-hoei*), fixed their abode and composed several books (*Sastras*) which are all published with praise."¶

The prevalence of Hinduism is clearly enough stated here, but what of the Jainas? Does he mean them by the *Ching-liang-pu*, whom he seems to regard as only a heretical sect of Baudhdhas? On many occasions we find him combatting the various *Hinayāna* schools, which in his time were so prevalent in India, and particularly opposing the *Ching-liang-pu*, which he tells us was the dominant school in Valabhi, Anandapura, and Mālava.**

Passing over some other names we come to the *Chāwādās* who in A.D. 745 fixed their capital at *Anhilwādā Pattana* or *Nerwaleh* on the north of the peninsula.†† *Vana Rājā*, the founder of *Anahilwādā*, was discovered by *Shilgan Sūri* a Jaina monk; and to his age may belong the original temples at Rāntoj and Sankhēśvar near the old capital *Panchūsar*; but, though tolerant, he was probably a Hindu, as were his successors at least till *Kumārāpāla*.

Sāmanta Sinha the last *rājā*, dying in A.D. 942 without male issue, was succeeded by his nephew or son-in-law *Mula Rājā* ‡‡, a prince of the Rajput tribe of *Solanki* or *Chālukya*, of the family of the kings of Kalyāna in the Dekhan. Among his successors *Durlabha* is said to have been instructed in the Jaina doctrines and "travelled in the good road of pity for living things;" to *Karna* is attributed the erection of a splendid temple to *Neminātha* at *Girnār*, still known as *Karna Vihāra*; and during the minority of her son *Siddha Rājā*, *Mainal Devī*'s ministers—probably *Vapias*—raised costly *vihāras* and temples at *Karnāvati*. During the reign of this prince (A.D. 1093—1142) it is said *Kumuda Chandrā* a learned *Digambara*, who had overcome his opponent in eighty-four religious controversies, came from *Karnāta*, to seek fresh laurels by the conquest of the *Gujarāt Śvetāmbaras*. *Siddha Rājā* and his mother, recognising him as the spiritual preceptor of *Jaya Keshī* the father of the latter, received him with kindness. *Deva Sūri* a learned Jaina of *Karnāvati* and the

* H. H. Wilson, *Works*, vol. I. p. 330, *Asiat. Res.* Vol. XVII. pp. 281, 282.

† See an interesting, though somewhat imaginative account of Valabhi and its overthrow in the *Bombay Quarterly Review*, vol. II. p. 266—281, and the whole legend of *Śilāditya* in *Forbes's Rās Mālā*, vol. I. pp. 13—19.

‡ In Chinese *Siao-ching*, Sans. *Hinayāna*: the *ching* or *yāna* is the means by which transference or translation to a higher condition is effected.

§ In Chinese *Ch'ang-jui* "invariably learned."

|| In Chinese, *San-p'ao*, Sans. *Triratna*, that is *Buddha*, *Saṃgha* (the congregation), and *Dharma* (the Law).

¶ M. Stanislas Julien's *Mémoires sur les contrées occidentales*, tom. II. pp. 162—164, and *Histoire de la Vie*, p. 369—371, and compare M. Eugene Jacquet's 'Notice of the Valabhi dynasty of Saurashtra, extracted from the Buddhist records of the Chinese.'—*Jour. As. Soc. de Bengal*, vol. V. p. 687; also *Ras Mala*, vol. I. p. 23. "De là il fit mille li au nord et arriva au royaume de *Fa-la-pi* (*Valabhi*). Il y a une centaine de convents où l'on compte environ six mille religieux qui tous étudient la doctrine de l'école *Ching-liang-pou* (l'école des *Sammatiyas*), qui se rattache au petit *Véhicule*. Quand *Jou-lai* (le *Tathāgata*) vivait, il voyagea souvent dans ce royaume. Dans tous les lieux où était arrivé le *Bouddha*, le roi *Wou-yeou* (*Asoka*) éleva des monuments pour ou conserver le souvenir. Le roi actuel est de la race des *Tsa-ti-li* (*Kshatriyas*); il est le gendre de *Chi-lo-o-tie-to* (*Śilāditya*) roi de *Kie-jo-kio-che* (*Kanyākubja*); son nom est *Tou-lou-p'o-po-fa* (*Dhruvapaṇu*). Il est d'un naturel vif et bouillant et ses manières sont brusques et emportées; cependant il honore la vertu et estime la science. Il est rempli de foi et d'attachement pour les *Trois précieux*. Chaque année, il convoque une grande assemblée, et, pendant sept jours, il envoie les religieux des divers royaumes. Il leur distribue des mets recherchés, des lits, des sièges, des vêtements et jusqu'à des médicaments de tout genre; en un mot, il les comble de tout biens."—*Histoire de la Vie de Hiouen Tshang*, pp. 206, 207. Five "li" are very nearly one English mile.

** This has been noticed by Weber, *Satr. Māh.* p. 9. See *Vie de Hiouen Tshang*, pp. 241, 358, 370, 419, &c.

†† The following is a list of the princes of this dynasty, drawn chiefly from the Hon. A. K. Forbes's *Rās Mālā*, to which I take this opportunity of acknowledging my obligations, especially in what follows relating to matters of history:—

A.D. 745 *Vana Rājā*, son of *Sāmanta Sinha* or *Jaya Shikharī*.

806 *Yoga Rājā*, son of *Vana Rājā*.

841 *Bhīma Rājā* or *Kahema Rājā*, son of *Yoga Rājā*.

866 *Bhūyada* son of *Kahema Rājā*.

895 *Vaira Sinha*, son of *Bhūyada*.

920 *Ratnāditya*, son of *Vaira Sinha*.

935 *Sāmanta Sinha*, son of *Ratnāditya*.

Conf. *Jour. Bomb. Br. R. Asiat. Soc.* vol. IX. pp. 155—157; Wilford, *Asiat. Res.* vol. IX. pp. 184—208.

‡‡ See *Ayin-i-Akbari*, vol. II. p. 74 et seq.; Elliot, *Jour. Roy. As. Soc.* vol. IV. p. 1; Col. Tod, *Annals of Rajasthan*, vol. I. pp. 83, 97, 101, 206. The date of *Mula Rājā*'s accession is variously given A.D. 942, and 960. The *Solanki Dynasty* stands thus:—

942 *Mūla Rājā* *Solanki*, nephew of *Sāmanta*.

997 *Chāmūnda Rājā* *Deva*, son of *Mula Rājā*, invaded by *Sultān Mahmud*.

1010 *Valabha* (Beyser or *Disela*, 'Ay. Ak'), son of *Chāmūnda*.

1010 *Durlabha Rājā* *Deva*, son of *Chāmūnda*, usurped the throne.

1021 *Bhīma Rājā* *Deva*, nephew of *Durlabha Rājā*; *Mahmud* invaded *Gujarāt*.

1073 *Śri Karna* *Deva*, *Kaladeva*, or *Vissala Deva*.

1093 *Siddha Rājā* *Jayasinha* *Deva*, son of *Karna*.

1142 *Kumārāpāla* *Deva*, son of *Tribhuvana-pāla*, and grandson of *Bhīma*.

1178 *Ajayapāla* *Deva*, son of *Jayasinha*.

1176 *Laghu Mula Rājā* *Deva* II, son of *Ajaya-pāla*, a child.

1178 *Bhīma* *Deva*, brother of *Ajaya-pāla*.

celebrated *Hemāchārya* were chosen as the champions of the *Swetāmbaras*, and the disputation was arranged to take place in the royal presence and before the court. *Kumuda Chandra* arrived in great state, but injured his cause by the written statement read out before the court as follows:—

"*Kumuda Chandra* contends that the *Kerali*, who is possessed of holy knowledge and is on the way to attain *Kaivalya*, or eternal emancipation, should not eat; that the man who wears clothes cannot attain liberation; that females cannot attain liberation. *Deva Śūri* contends that the *Kerali* may eat; that the man who wears clothes, and also women, may attain liberation." Of course, as one might naturally expect, *Mainala Devi* ceased to support the *Digambara* whom she declared—"a man ignorant of human character."

Towards the end of his reign, *Merutunga* relates that *Siddha-Rāja* committed the government of *Sorath* to *Sajan*, a military officer who devoted the royal revenue for three years to rebuilding the temple of *Neminātha* at *Girnār*; and, on being called to account, satisfied his sovereign, and was further entrusted with the charge of the *Tirthas* of *Śatruñjaya* and *Ujjayanta* or *Girnār*. It is also added that soon after, on his return from *Somanātha*, *Siddha-Rāja* visited both these holy places and, notwithstanding the dissent of his *Brāhman* councillors, he made a grant of twelve villages to the shrine of *Rishabhānātha*.

With the next sovereign *Kumāra Pāla* (A.D. 1142–1173), the *Jainas* come more prominently into notice. *Kumāra Pāla* was the son of *Tribhuvana Pāla*, the son of *Deva Prasāda*, and great-grandson of *Kshema Rāja*. He had become obnoxious to *Siddha-Rāja*, and fled from *Anahilavādā*, but afterwards returned and entered a *Jaina* convent as an ascetic. Here he was discovered, and again fled to *Stāmbha Tirtha* or *Khambhāt* (*Cambay*), where he is said to have been entertained and instructed by *Udayana Mehtā* and the famous *Jaina* Monk *Hemāchārya*. On ascending the throne *Wāghat Deva* the son of *Udayana* was made his principal minister. *Kumāra*, like the other *Solanki* sovereigns, was much engaged in war, and carried his arms far into *Mālwa* on the north and to *Kolhapur* in the south. Still the *Jainas* never lost the hold they had gained over him during his exile. *Udayana Mantri* found an opportunity for re-introducing the astute and ambitious *Hemāchārya* to the king. "One's own royalty," reflected the monk, "or the subjection of the king to one's self,—these are the only roads towards effecting an object;" and so successfully did he pursue the latter, that the *Brahmans* about the king soon saw that he or they must lose the royal favour. They accordingly raised complaints against him, among others charging him with refusing to worship the sun.* *Hemachandra*, not yet prepared to attack his opponents, satisfied the king, saying—"This splendid mansion of light I ever retain in my heart; at the time of whose setting I abandon food." With a like policy he was ever as ready to quote the *Hindu Śāstras* as the *Jaina* authorities in support of his views, and when *Kumārāpāla* sought his advice as to a proper object on which to expend money as a religious act, the wily *Jaina* advised the restoration of the temple of *Someśwara*, A.D. 1168. But to ensure the successful completion of the work, he advised the king to take a vow to abstain either from connection with women or from the use of animal food until the work should be finished. The latter alternative was what the *Jaina* wished and the king chose; but when, after two years, the temple was completed and the king asked the monk to release him from his vow,—"Behold!" said the *Āchārya*, "in virtue of this ab-

stinence you are fit to appear before *Mahādeva*. When your pilgrimage thither shall have been accomplished, it will be time to throw off that vow." The *Brahmans* thought to entrap *Hemachandra* and advised the king to propose he should accompany the royal retinue to *Somanātha*; the proposal was made and the *Jaina* at once replied "What need of pressing the hungry man to partake of food; pilgrimage is the life of the ascetic; what need is there of an order from the king." The *Āchārya* started on foot to visit *Śatruñjaya* and *Girnār* by the way, arranging to meet *Kumārāpāla* at *Deva Paṭṭana*. At the inauguration of the new temple, he astonished the king and the *Brahmans* by his voluntary devotions to *Śiva*. At the threshold of the temple he exclaimed,— "In the splendour of this shrine *Mahādeva*, who dwells in *Kailāsa*, is surely present." Then entering and going through the prescribed gesticulations before the *Linga*, he said,— "Thou existest whatever be thy place, whatever be thy time, whatever be thy name, of whatsoever nature thou art. Thou art he in whom is no guilty act, no guiltiness consequent upon the act,—one only god! Praise be to thee! He who has destroyed the affections, which are the seeds that produce the bud of existence, be he *Brāhmā*, be he *Vishnu*, be he *Śiva*, to him be praise!" Then falling flat on the ground he adored *Śiva* in the "staff-prostration." This no doubt had its effect, and after the ceremonies were over *Kumārāpāla* and *Hemāchārya* entered the shrine alone, closing the door behind them. Here it is said the *Āchārya* made *Someśwara* reveal himself, who thus addressed the king,— "O king, this monk is an incarnation of all the gods; he is without deceit; to him is given to behold the Divinity as a pearl in his hand; he is acquainted with the past, the present, and the future. The path which he shall show you, that understand to be, without doubt, the road to liberation." Of course the *Jaina* took advantage of the position thus attained, and there and then administered to *Kumārāpāla* a vow to abstain from animal food and fermented liquor to the end of his life. *Vrihaspati Gaṇḍa*, a *Kanauj Brāhman*, was left in charge of the shrine of *Someśwara*,† but so potent had the *Āchārya* become, that he was afterwards deprived for a time of his place for "dispraising the *Jaina* religion," and only restored on making the most humble submission to the monk. The king was now under the instructions and direction of *Hemachandra*, and soon forbade the destruction of animal life in his dominions for a period of fourteen years; the *Brāhman*s who offered living sacrifices in their rites, were forbidden to continue the practice, and thus began to present offerings of grain; while the trade of those who sold flesh was put a stop to and three years' income allowed them in compensation. At *Anahilapura*, *Kumārāpāla* built a temple to *Mahādeva* and another to *Pārśvanātha* named the *Kumāra Vihāra*. At *Deva Paṭṭana* also he built a *Jaina* temple, "so splendid as to attract crowds of pilgrims." The temple adjoining the *Bhīma Kunda* at *Girnār* is likewise attributed to him.

"*Kumāra Pāla*," adds the *Rās Mūlā*, "now assented to the twelve vows of the *Jaina* religion. At the time of taking the third vow, the purport of which was that he would receive nothing which was not acquired by exertions of his own, the *Āchārya* instructed him that it was a great sin to receive into the royal treasury the property of those who died without male heirs. The king, abandoning that source of revenue, caused it to be proclaimed that he had, by that act, rendered himself greater than *Rāghu*, *Nāhusha* or *Bharata*—kings of the golden age."‡

Udayana Mantri perished in an expedition against a refractory

* The *Saurapatas* or *Sauras*, "are those who worship *Sūrya-pati*, the sun-god, only; there are a few of them, but very few, and they scarcely differ from the rest of the *Hindus* in their general observances. The *Tilaka*, or frontal mark, is made in a particular manner, with red sandal, and the necklace should be of crystal: these are their chief peculiarities: besides which they eat one meal without salt on every Sunday, and each *Śamśkrānti*, or sun's entrance into a sign of the zodiac: they cannot eat either until they have beheld the sun, so that it is fortunate that they inhabit his native regions."

Ananda Giri distinguishes six classes of *Sauras*, one of whom "deemed it unnecessary to address their devotions to the visible and material sun: they provided a mental luminary, on which they meditated, and to which their adoration was offered."—H. H. Wilson, *Works*, vol. I. pp. 266 and 19, 20. This accords well with the *Āchārya's* reply quoted above.

† See the inscription found by Col. Tod, *Travels in Western India*, pp. 504, 505.

‡ Forbes, *Rās Mūlā*, vol. I. p. 195.

chief of Sorath, leaving to his three sons Wágghat, Wáhaḍaor Bāhaḍa, and Āmrabhat, to accomplish for him the vows he had made of erecting temples at *Blaroch* and *Śatruñjaya*. Accordingly in A.D. 1154, Bāhaḍa built, near Śatruñjaya, the town of *Wāhaḍapura*, and Āmrabhat erected a temple at Blaroch. About the same time the king likewise built a temple at *Khambāt* on the site of the convent where he had been received by Udayana Mehtā and Hemāchārya. At a subsequent date Kumāra Pāla undertook a pilgrimage to Śatruñjaya; on the way he erected a temple over the place of Hemāchārya's birth at *Dauluku*, called the "Cradle-Vihāra;" and at Śatruñjaya, under the direction of Śrī Wágghat, he caused to be formed a new road of approach to the sacred hill. Wágghat also erected the Jaina temple at *Wāhaḍapura*, called *Tribhuvana Pāla Vihāra* after Kumāra Pāla's father, and assigned land for the subsistence of its attendants.

After a reign of thirty-one years, the king Kumāra Pāla died, it is said of leprosy, at the age of about eighty-one, but not before the death of his favourite adviser in his eighty-fourth year. After the powerful influence of such a man as Hemachandra had ceased, it was but natural to expect that the Brāhmanas would not fail to take advantage of the opportunity to re-establish their power. Indeed Jaina and Brāhmaṇa traditions appear to indicate that even before the death of the great Jaina ascetic, the contest had begun on the part of the Brāhmanas under the championship of Śankara Śvetāmī, a Draviḍa Brāhmaṇa, of whom many extravagant tales are related.

Kumārāpāla dying without male issue, was succeeded by *Ajaya-pāla* the son of *Mahipāla*, Kumāra's brother. He put himself at the head of the reaction against the Jainas, and began his reign by throwing down every temple that Kumārāpāla had raised, except the one at *Taringa*, near *Abu*, dedicated to *Ajitanātha*. The Jaina leaders were put to death; and Āmrabhat armed his followers to protect himself but fell in the attempt. But Ajaya's career was too turbulent to last long: a doorkeeper plunged his dagger into the heart of the king, and he was succeeded by his infant son *Mūla Rāja II.* A.D. 1176, in whose time *Muhammad Shihāb-ud-dīn Ghori* marched by Uchha and Multān into Gujārat. Mūla Rāja's mother "*Nāyaki Devi* the daughter of *Paramardī Rājā*, taking in her lap the child-king, maintained a struggle at a hill named *Gādarīyadhī*," and *Bhīma Deva*, the brother of *Ajaya Pāla*, who seems to have been the leader of his sister-in-law's forces, defeated the Muslim invader.

Mūla Rāja was succeeded in A.D. 1178 by his uncle *Bhīma Deva II.* surnamed *Bholo*—the arrogant or insane,—who was engaged in frequent feuds with the princes of Rājasthān. He was a Jaina and had the Jaina monk *Amara Singha* in his service. It is even said he persecuted the Brāhmanas among the *Yūdavas* of Parkar and the *Shodis*. In A.D. 1194 *Kutb-ud-dīn*, as general of *Muhammad Ghori*, invaded Gujārat, defeated *Bhīma Deva*, and plundered *Anahilapattana* and the neighbouring country. Still no permanent occupation of the country took place, and two years after, *Bhīma Deva* assisted in besieging *Kutb-ud-dīn* in *Ajmir*. Obligated to raise the siege, he was pursued by the Muhammadan general, his city taken, and a strong garrison left in it. *Bhīma Deva*, the last of the *Solanki* race died in A.D. 1214.

The *Waghela* dynasty* succeeded, founded by *Vīra Dhavala*, in whose time *Tejapāla*, the brother of *Vastupāla*, erected his temple at Mount *Abu* about A.D. 1231. They were *Porwala Vānias* of *Anahilapattana*, and the first was entrusted by *Vīra Dhavala* with the management of his affairs. The shrines at *Śatruñjaya* now began to rise in numbers, but we know but little of the court history of *Viśala Deva* the son of *Vīra Dhavala*, and his successors *Arjuna Deva*, *Lavana Deva*, *Sīranga Deva* and *Karna Deva* surnamed *Ghelo* or "the insane"—the last Hindu prince.

In A. D. 1297 the Sultan '*Alā-ud-dīn Khiljī*—still known throughout Gujārat as *Khiljī*, "the bloody,"—sent his brother *Alif Khān* to effect the reconquest of the country. He possessed himself of *Anahilapattana*, and *Karna Deva* became a fugitive in *Bāglānā*. Many an idol shrine both Hindu and Jaina was then desecrated and destroyed: to save their gods from Islam fury, many hid them underground, and numbers of them have since been turned up, but the only temples that escaped were those which the conquerors converted into mosques.

Very soon after, however, we find the Jainas busy repairing and rebuilding their holy places. But under the Muhammadan rule we hear but little of them except what we learn from their own inscriptions. In the reign of the great *Akbar* (A. D. 1556—1605)—whose spirit of tolerance and eclecticism led him to form the idea of embracing all the Indian creeds in his new *Ilāhī Dīn* or "Religion of God,"—the Jainas obtained a warrant† prohibiting the slaughter of animals, &c. wherever their faith was practised. "It was this scrupulous regard," says Tod, "for the religious opinions of all the varied sects within his mighty realm, that procured this monarch the enviable designation of *Jagat Guru*, 'the guardian of mankind,' and which caused him to be regarded by the *Vaiṣṇavas* as an incarnation of *Kanaya*. His son, the unstable *Jahāngīr*, eventually confirmed this and all their other privileges, although, while swerving from the tenets of Islam, he wandered amongst the metaphysical sects of the Hindus: on one occasion he had actually commanded the circumcision of all the priests of the *Ośvādas* in his dominions,—a fate which was only averted by the tact of an *Āchārya*."

The following translation of an inscription at *Śatruñjaya* records the benefactions of *Akbar*, granted apparently in A.D. 1589.

Om! obeisance! May the excellent *Mārudev*, § the righteous, the first lord, the highest good of the perfectly meritorious, the fish (*makara*) of the ocean of happiness, be your benefactor; as the sun in the heavens—spreading his rays, expands the lotuses, so this frontal jewel, by the touch of his lotus feet, has ever proved the source of glory (expander of lotuses) to the '*Śatruñjaya* Mountain. May the Lord '*Srī Varddhamaṇa*, a moon, an asylum of the highest effulgence, born in the lake of the dynasty of '*Srī Siddhārtha rāja*, protect you;—whose speech explaining the nature of production, existence, and destruction, as well as the origin of the less and greater ceremonial observances, is remarkable for its sweetness and has purified the world.

In the ocean of *Varddhamaṇa*'s succeeding disciples was a *ganadhara* named *Sudharmā* ¶, as it were the moon, whose feet were embraced by the hosts of *Indra*, and was an abode of knowledge. The successors of this wise man, having their good minds full of liberality and exceeding joy,—like the

* The *Waghela* dynasty is thus given at the end of Merutunga's *Theravali*:—A.D. 1243, S. 1300, Śrī Viśala-deva, brother of Vīra Dhavala.

1261, 1318 Arjuna-deva.

1274, 1331 Sīranga-deva.

1279, 1335 Laghu Karna.

1303, 1360 Mādhava, a Nāgara brāhmaṇa brought the Yavanas or Muhammadans.

—Dr. Bhāu Dājī, *Jour. Bomb. Br. R. Asiat. Soc.* vol. IX. p. 155; and conf. Forbes, *Rās Mālā*, vol. I. p. 276; and Prinsep, *Useful Tables*, p. 256.

† "In a remarkable *sanad* or document bearing the bonā fide seal of Akbar, which has recently come to light, the name under which Pārisādā was known in that emperor's age appears to have been *Samet Sīkhar*. This whole hill together with others in Bihar and Gujārat, was granted to, and bestowed upon Hīra Vijaya Śrī Āchārya, the

then pontiff of the Śvetāmbara Jaina sect, by Akbar. They were given in perpetuity; and there is an especial clause prohibiting the killing of animals either on, below, or about the hills."—Bholanath Chunder, *Travels of a Hindoo* (1869), vol. I. note, pp. 210, 211.

‡ Tod, *Travels in Western India*, pp. 290, 291.

§ *Mārudev*, the son of *Marudeśī*, is synonymous with *Rishabha-deva*, the first Tirthankara.

¶ One of the eleven *Ganadhara*s or *Ganādhipas*, heads or masters of the Jaina schools, the disciples of *Mahāvīra* and teachers of his doctrines. *Sudharmā* was the son of *Dharmīla*, a Brāhmaṇa, and teachers of his doctrines. *Sudharmā* was the *Indrabhūti*, he was the only *ganadhara* of the *Agnivīśvāyana* tribe, and, besides *Gautama* or the others having died previously, *Gautama* also died a month after, leaving *Sudharmā* as the last *Kavali* or possessor of true knowledge.

speech of the lord *Vira* (*Viraprabhu*),—even now have attained eminence in the world. Afterwards, in time there flourished in that line the *Sáris* *Susthita* and *Supratibhāḍa*,* and through them the Order became brilliant. In this order there flourished *Vajrarishi*,† the chief of *ganas*, revered by the *Indras*, and the source of the *Vajra Sākhā* (branch), just as the *Himalaya* is the source of the *Gangā* (Ganges). In the firmament of their succession-table arose the sun *S'ri Vajrasenaguru*, and there flourished his disciples—*Nāgendra*, *Chandra*,‡ *Nirvriti*, and *Vidyādhara*. From them issued four divisions (*kulas*) according to their respective names, and among them the *Chandra kula* attained the highest glory. In succession many *Sáris* flourished, worthy of fame and revered by the world, destroying darkness like the sun. In course of time, in this line of succession flourished *S'ri Jagatchandra Sūris*, who obtained the title of *Tapā*, in 1285 (Samvat, i. e. A.D. 1228). Afterwards there arose in this *gana*, *Hemavimāla Sári*, and in the list of his successors flourished *A'ṇandavimāla Sári*.|| He rescued from corruption the path of the religious observances of the *Sādhus*, the asylum of positive faith in (S.) 1582.¶ These *Sáris* have enlightened the world by the sweetness of their collective speech, quenching the passions like showers of rain. This succession-list of the *Sáris*, by its glory producing gladness of heart in the people, like the stream of the *Blagīrathī*, was made illustrious by the pure-hearted, glory-giving *Vijaya Dāna Munis'a hansa*—whose glory humbles the pride of *Hari*, whose form eclipses the beauty of *Rambhāḍa's* husband (*Indra*), whose energy steals the brightness of the friend of the lotuses (i.e. the sun). Seeing this daily, *Vishnu*, *Indra*, and the Sun, were inexpressibly overcome with the greatness of shame, and the three attained *Gopatva*.** Their most celebrated order††... washed by the milk of the kindness of *Hira Vijaya*, clean as a royal palace blessed by the greatest and most brilliant lights—was the seat of the greatest prowess.

From the country of *Gurjara*, *S'rimat S'āhi Akbar* summoned with honours the greatest of *Sáris* to the good land of *Mevāḍa* †... who with their illuminating speech, like the sun in the firmament, removed the total darkness and everywhere filled the world with glory. These (*Sáris*) filling the eyes of the people (like a family of *Koka* birds) with happiness, by the power of their discourse enlightened *Kāthpura*, with delight in (S.) 1639 ††... the wilderness of lotuses.

The Emperor, *S'rimat S'āhi Akbar* the hero, who caused his commands to be borne as a garland would be on the head of all kings, of delightsome heart, cheered by the collective eloquence of (the *Sáris*), and who has ordered the great drum to be sounded throughout all the provinces, every six months for forgiveness,—caused the sin-destructive exhortations (*to abstain from destroying life, &c.*) to prevail. *Akbar*, the Lord of the earth, gladdened by (their) instruction, abandoned all property lapsing (*to him*) from the people of his territories through failure of heirs, and the tax *sujjīdā*. The emperor (*S'āhi*), the flood of whose mind was cleared by the *Katakā* †† seed of the voice (*of the Sāris*), who devoted his soul to the sinless wife—morality, and who was full of mercy, for the love of his subjects remitted the tax—*Sulka* §§—which other kings are unwilling to do. In the same way he often set at liberty many collections of (imprisoned) birds and animals. Gratiified by their eloquent discourse, rendering worthless, in comparison, streams of *ambrosia* itself,—the prosperous *Akbar*, the Lord of the

Earth, with a heart full of joy, not only remitted the large income derived as taxes from the mountain, but, to gain their hearts, he presented to the Jainas the mountain of *Satruñjaya*—the greatest of *Tirthas*. The *S'āhi*, gladdened by their speech, his heart moved by kindness, caused a library to be added, full of endless learning—a house, as it were, of *Sarasvatī*. His mind purified by their austere virtues, his heart cleansed, the Emperor paid daily honours to the saints (*bhagavatas*). The *S'āhi Akbar*, the lotus of whose mind was expanded by the sun-like discourse (*of the Sāris*) ††... the moon of the lotus, celebrated in all countries, of merits worthy of the faithful, with a mind devoted to the *Arhantas*, proved another *S'renika Rājā*. ||]

The chiefs of the *Lumpakas*,¶¶ including *Meghaji Rishi*, &c. leaving wicked ways, daily approached the feet (*of Rishabhadeva*), as the black bee does the lotus. Many excited to enthusiasm by discourses urging abstinence from worldliness, abandoned their former beliefs and entered the *Tapā* way. By their word, the construction of *chaityas* was carried on in the holy land, and especially in *Gurjara Des'a*. Large amounts were spent and many chiefs of ascetics resided at the *Satruñjaya* mountain with *Sanghas* from the great realms of *Gurjara* and *Mālava*.

Vijaya Sena flourished, a moon among the chief *munis*, a glorifier of the sea-like genealogical table, by his discourses the remover of all ignorance, whose humility shines brilliantly throughout the universe, and whose accomplishments are great. The greatness of his prowess is indescribable, who deprived his opponents while living of their sleep. To form his person the lord *Brahma-deva* took portions of the gods,—abstracting happiness from the god of Love (*Kāma*), effulgence from the Sun, power from the lord of *Pāraṭh*, accomplishments from the Moon, greatness from the supporter of the Earth (*S'eṣha*), and gravity from the Ocean.

With honour was he invited by *S'rimat Akbar*; and, as would playful geese proceed to the sweet-smelling and beautiful lotus-beds,—accompanied by many wise and pious men,—he resorted speedily to adorn *Lābhapura*, famous for its assemblages of gods and resembling *Amrāvati*, the city of *Indra*. By his eloquence having established *Arhanta*—the best in the world—the Almighty, in the assembly of the Emperor *Akbar*, he reduced to nakedness and confusion the *Bhattas* or chiefs of the twice-born (*Brāhmaṇas*) proud of their powers of disputation. In the assembly of the prosperous Emperor *Akbar*, conquering the chief disputants by many and long-continued arguments, as lions overcome the proud elephants,—he raised the lofty and faultless pillar of his victory,—bright as *Kailāsa* in the north and a source of happiness to the mind of the all-knowing (the *Arhantas*).

The Emperor *Akbar*, of bright intelligence and Lord of the Earth, to please the persevering and bold *Hira Vijaya* the prince of *Sáris*, with witnesses, &c. confirmed the *farmān* which he had previously granted. This faultless *farmān* was proclaimed in all directions:—and that cows, bulls, buffaloes, male and female, should never be killed, that all property of those dying should be remitted, and that none should be made slaves,—were all granted for the gratification of his people by *Akbar* the Lord of the Earth, the tree of whose mind drank from the clouds of the accomplishments (*of the Sāris*). Honoured by the son of *Choli Begam* (*Akbar*), the Lord of the Earth, virtuous, full of glory, and distinguished by the best qualities, as

* These two are placed as contemporaries in the list of *Sthaviras* (Pali—*theros*) or high priests of the Jainas, and are successors of *Ārya Sukastī Sāri*, the second *Daśapārśvī*, who died 291 years after *Mahāvīra*, or about 236 B.C. They stand ninth in the succession from *Mahāvīra*. Stevenson calls the second *Supratibhāḍa*; but the name appears to be omitted in some lists. *Ārya Susthita Sāri* is described as of the *Kotika gana* or family.

† *Vajra Svāmī Sāri*, the seventh and last of the *Daśapārśvīs* and thirteenth in the list of *Sthaviras*, is called *Jāṭīkara* in Stevenson's list. He flourished about A.D. 57, and is said to have established a particular division called the *Vajra Sākhā*. His successor was *Saṃpāraka Vajrasena*, about A.D. 90.

‡ *Chandra Sāri* is the fifteenth in the list of *Sthaviras*, he was the founder of the *kula* or succession that bears his name.

§ *Jagatchandra Sāri* is the 45th in Stevenson's list, and the 44th in a MS. copy belonging to the Rev. Dr. Wilson,—the two lists differing in the 38th, 39th, and 40th names. He was perhaps the same as *Jinachandra*, to whom is attributed the *Laṅkā Khartara* division.

|| *Hemavimāla Sāri*, *Anandavimāla*, *Vijayadāna*, and *Hiraniyaya Sāri*, are respectively the 55th, 56th, 57th and 58th *Sthaviras* in the lists.

¶ A.D. 1525—the date of *Doi Karma Sāk's* restoration of the *Ādiśvara Bhagavāna* temple.

** That is *Hari* became a *Gopa* or *Gaoli*; *Indra* is called *Gopa* because he has *Komadhenu* or *Go*—the cow of plenty; and the sun has rays (*go*), or his daughters are cows (*gāvas*). The whole is a play on the various meanings of the word *go*.—B. D.

†† Some letters wanting in the copy.—B. D.

‡‡ The *Strychnos potatorum*, a little of the seed of which when ground and added to muddy water, renders it clear as if it were filtered. It has been found very convenient when travelling.—B. D.

§§ Tax, toll, duty on goods, custom.—H. H. Wilson.

|| *S'renika* is represented as a king of *Magadha* or South *Bihār*, whom *Gautama*, the disciple of *Mahāvīra*, instructed in the Jain doctrine, and who became their first and most famous patron. *Hemachandra* identifies him with *Vidhisāra* or,—as he calls him—*Bhambhāḍa*, whom the Buddhists claim as the contemporary, disciple, and friend of their *Gautama*, and who probably flourished about 504—476, B.C. Conf. *Hemachandra*, *Abhīśāna Chintāmaṇī*, 712; Max Müller, *Hist. Anc. Sanskrit Liter.* pp. 296, 298; Turuour, *Mahāvamsa*, Introd. pp. xlvii, xlviii.

¶¶ In the version of Mr. Orlebar and Venayaka Shastri, this is rendered—"At the exhortation of the saint, even the robber Meghaji," &c.—*Jour. Bomb. Br. R. Asiat. Soc.* vol. I. p. 62.

garlands deck the necks of lotus-eyed maidens (so) he continually adorns the great land of *Gurjara*, full of the joys of paradise.*

In the reign of *Shāh Jahān* another grant was made under the seal of his second son *Murād Bahsh* the Governor of *Gujarāt*, by which the hill and surrounding district was given in perpetual *inām* to *Sātīdās Jarheri*, a *Śrāvaka* and jeweller to the Court. It runs thus:—

“In the name of God, the Compassionate, the Merciful—

[On the Seal]

Murād Bahsh son of Shāh Jahān ul-dīn Muḥammad Shāh
Kiran Shāh Shāh Jahān, the Victorious Emperor.
1649.

The present and future accounts of the *sarkār* of *Sorath*, exalted by royal favours and hopeful [of distinction] are to know that, whereas at this time the best of the grandees—*Sātīdās* the Jeweller, has represented among those standing in the place of assembly which resembles paradise, that at the village of *Pālītānā* one of the dependencies of the above mentioned *sarkār*, there is a place of worship belonging to Hindus that is called *S'etrunji*, and that the people of surrounding districts come there on pilgrimage: the order of the highly dignified, the possessor of exalted rank, has been graciously issued to the effect that the above mentioned village, has been granted from the beginning of the season of *Karīf Nijōl* [i.e. harvest time] as an *inām* [gift] to the above mentioned, the best of grandees. It is therefore necessary that, considering the above named village as an *inām* to him, you shall not interfere in any way, in order that the people of neighbouring districts and places may come on pilgrimage to that place with undisturbed minds. In this matter, regarding it as a strict injunction you are not to swerve (therefrom). Written on the 29th day of the holy month of *Muharram* in the thirtieth of our auspicious reign.”

“The handwriting of the humble servant *Ali Nakhi*.

The 4th of *Safar*, in the thirtieth year of the reign; Presented in the (*hāzūr*) royal presence.

The 4th of *Safar* in the thirtieth year: A copy was taken in the *diwān*’s (financial minister’s) office.

The 4th of *Safar* in the thirtieth year—received.†

The Gohil Rajput Chiefs of *Pālītānā* are descended from *Shīji*, the youngest son of *Sejeh* who led his tribe from *Marwād* into *Gujarāt* in the beginning of the thirteenth century; in the seventeenth their possessions were pretty extensive,—and, to the chief then ruling, *Sātīdās* entrusted the charge of the hill, on condition that he should preserve to the *Śrāvakas* the free exercise of their religious observances and the inviolate sanctity of their *tīrtha*,—a condition said to have been long observed by his successors.

During the disturbances in the end of *Shāhjahān*’s reign, two confirmations of the former *sanad* appear to have been obtained: the first from *Pādshāh Murād Bahsh*, dated 29th June 1658, peremptorily forbidding the exaction of any tax on the *Śrāvaka* pilgrims; the second, from his nephew, the son of *Aurangzib*, dated 8th August of the same year, or within a week of *Aurangzib*’s accession.‡ The following are versions of both these documents:—

I.

Seal
of Pādshāh Murād Bahsh.
1658.

“This high command is now issued, declaring that as the *parganā* of *Pālītānā*, under the *sarkār* of *Sorath*, a dependency of the *Sūbāh* of *Ahmadābād*, and which *parganā* is also called *S'etrunjaya*, is by former *sanad* conferred on *Sātīdās Jarheri* as an *inām* or gift, the said *Sātīdās* has presented a petition praying that in this manner a new high command should be given.

* See the Sanskrit copy in the *Jour. Bomb. Br. R. As. Soc.* vol. I. pp. 96—99. The translation in the same volume (pp. 59—63) not being satisfactory, I have been kindly favoured with the version here given by Dr. Bhāu Dājī, to whom I am also indebted for the use of books not accessible elsewhere in Bombay, and for revising the orthography of the proper names, as well as for information acknowledged elsewhere.

† As *Shāhjahān* began his reign in A.H. 1037, or 9th February 1628 A.D. we ought either to read the *thirtieth* here, or else the date on the seal ought to be 1067 in place of 1049. If *Muharram* 1049 A.H. is meant, it fell 22nd May 1639; if 1067 A.H. then this date is equivalent to 7th November 1656. I incline to the latter.

This world-binding mandate is therefore now issued, declaring that we confirm to the said *Sātīdās* and to his descendants the *inām* or gift he held by former *sanad* and a royal patent, and it behoves the *Diwāns*, *Wazirs*, and *Mutasaddis*, present and future, and the *Jāgirdārs* and *Karuris* of that district, to respect the said gift according to the above order, and not to molest or hinder him under pretence of expenses, taxes, &c.; but they must act so that this order may continue and abide, knowing this order to be peremptory, no opposition shall be made.

Dated 29th *Ramzān*, first year of his reign.”

II.

“In the name of God, the Compassionate, the Merciful.

[On the seal.]

GOD.
The victorious Muḥammad Aurangzib Shāh Bahādūr,
the son of Shāh Jahān Sāni. 1098.

Whereas at this time, the beginning of which is auspicious (and) the end of which will be happy, *Sātīdās* the jeweller has represented to the noble, most holy, exalted (and) elevated Presence, through persons constituting the holy assembly of the Court, that whereas according to a *farrām* of His Majesty, the exalted, as dignified as Solomon, the protector of the office of the successors of (Muḥammad) the shadow of God, dated the nineteenth of the holy month of *Ramzān*, in the year thirty-one, the district of *Pālītānā*, which is called *S'etrunji* in the jurisdiction of the *Sorath Sarkār*, a dependency of the *Sūbāh* of *Ahmadābād*, (and) the revenue of which is two lakhs of *dāms*, has been settled as a perpetual *inām* on the slave (the petitioner), and that he therefore hopes that a glorious edict may also be granted by Our Court: Therefore, in the same manner as before, we have granted the above mentioned district as a perpetual *inām*. It is therefore incumbent on the present and future managers of the *Sūbāh* and the above mentioned *Sarkār*, to exert themselves for the continual and permanent observance of this hallowed ordinance, (and) to permit the above-mentioned district to remain in the possession of the abovenamed person and of his descendants in lineal succession from generation to generation, and to consider him exempted from all demands and taxes, and all other dues, (and) not to demand from him in respect hereof a new *sanad* every year, (and) they shall not swerve from this order.

Written on the 9th of the month of *Z'īl-kaddah* in the Hijra year 1068,” (8th August, 1658 A.D.)

[On the back of the *Farrām*:—] “A mandate of the *Nawab*, the possessor of holy titles, the fruit of the garden, a worthy successor, the fruit of the tree of greatness, a lamp of the noble family, a light of the great house, the pupil of the eye of grandeur and fortune, the pride of greatness and glory, of noble birth, the exalted, the praised one by the tongue of the slave and free, the famous (and) victorious prince *Muḥammad Sultān Bahādūr*.”



In the eighteenth century, *Kāthiāwād* was much infested by predatory bands of *Kolis*, *Kāthis*, and *Būrcatias*, and a pilgrimage to *Pālītānā* was then attended with no small danger. The *Gaikawād* of *Baroda*, also, extended his influence over most of the smaller states, and made them pay tribute or *chauth*, as the price of forbearing to ravage their territories. The *Pālītānā Thākūr* or Chief, it is said, stipulated with the principal *Śrāvakas*, in 1750, for a moderate annual contribution, to grant them his protection for the *saṅghas* and the Hill. This continued till 1788, when, they say, the tax on the pilgrims was

† This translation, with some trifling corrections, is from the *Special Appeal to the Queen's Most Excellent Majesty from the Śrāvaka Community of Western India*, 1867. The translator adds that, following the last four sentences, which are written on the back of the original, there is a part he could not decipher.

‡ Mill and Wilson, *Hist. Brit. India*, 5th ed. vol. II. p. 274. *Aurangzib*’s accession, however, is sometimes dated from 24th Feb. 1658.

§ *Special Appeal*, ut. sup., which is unfortunately defaced by very numerous typographical errors. What follows of this section is partly derived from the same volume.

greatly increased. In 1808, when British influence was first extended over Kāthiawād, the Pālītāpā Chieftain was found to be incapable of managing his own affairs. He was at enmity with his own son, and deeply in debt to the Śrāvaka *saukars*, whilst the estate was nearly ruined. Unable to pay his Arab and Mekran mercenaries, he assigned to them his *grāsa* or revenue from the Hill, and quartered on it these disorderly soldiers, whose habits and conduct were most revolting to the Jains. In 1820, Motichand Amichand, a wealthy Jaina of Bombay, Hemābhāi Vakhatchand, the lineal descendant of Sātīdās Javeri, and others, petitioned the Honorable Mountstuart Elphinstone, then Governor of Bombay, against such disorders, and this resulted, in 1821, in an arrangement made by Captain Barnewell, the Political Agent, between Khāndīji Undaji, the Chief, and Vakhatchand Khusālachand in the name of Śeṭh Anandji Kalyānji,—the designation of the firm organised by the Śrāvakas to receive and control the fiscal arrangements relating to the temples at Pālītāpā,—by which the latter agreed to pay 4,500 rupees per annum to the former for ten years in lieu of all claims, and with the power of renewal of the terms on the part of the Jains. This arrangement was complicated in 1831 by the *ijārā* or farm of the whole *tālukā*, including the tax on the Hill, being granted to Śeṭh Vakhatchand at 42,001 rupees per annum. In 1840, Noganji Khāndīji, then Chief, assigned the amount of the Hill impost due to himself to Hemābhāi, the son of Vakhatchand, in liquidation of a debt due to him and another Vāniā. The lease of the *Talukā* expired in 1843, and in 1852 a hot dispute arose respecting the right of the Chief to increase the tax. Both parties appealed to the Bombay Government, and in 1863, Major Anderson reported in favour of upholding Captain Barnewell's arrangement unless the *Thākur* should moderate his terms. Soon after this, however, Major Keatinge decided that the *Thākur* might raise the tax to 10,000 rupees, and this was finally approved in 1866. The Śrāvakas, dissatisfied with the terms of this decision, appealed to the Home Government, but without success, and for the present neither party seems inclined to yield anything to the other.

V.

THE ŚATRUJĀYA MĀHĀTMYA.

Like other sects, the Jains have their *Tirthas* or holy places, which they visit for worship at stated periods, in vast pilgrim-bands called *Saṅghas*, numbering many thousands, from Gujārāt, Marwād, Gangetic India, and elsewhere. They enumerate five great *tirthas*:—*Satrujāya*, *Samet Sikkhar* or Mount Pārswanātha in Bihar, *Arbuda* or *Abu* in Sirohi, *Girnār* in Surāshtra, and *Chandragiri* in the Himālayas. At these places we naturally expect the oldest Jaina remains, and "according to some Jaina authorities," says Dr. Wilson, "Jaina temples were first built in the year 882 Virāta, equivalent to A.D. 313."* At Girnār we have probably their oldest existing remains, but none of them approach to this antiquity, and few anywhere date earlier than the eleventh or twelfth century of our era.

Satrujāya or *Satrujī* is a solitary mountain lying to the south of the town of Pālītāpā and rising perhaps 2,000 feet above the sea

level. Its summit is covered with temples, and, from their extent and celebrity, they are perhaps second in interest to none elsewhere. Like other *Tirthas* it has its *Māhātmya* or Legend; and the *Satrujāya Māhātmya* in glorification of the Hill as a place of pilgrimage, claims to be the oldest Jaina document we possess,—dating as far back as A.D. 420 according to some, and according to Weber, in A.D. 598.† It was composed by Dhaneśvara at Valabhi, by command, he says, of Śilāditya king of Surāshtra. But the author would have us believe his authorities were of the remotest antiquity, for he begins by telling that at the request of Rishabhanātha, Puṇḍarika, the leader of his *gana* (*Gaṇādhipa*) had long ago composed a *Māhātmya* of *Satrujāya* in 100,000 *pada*; and that Sudharmā, the leader of Vīra's *gana*, by his master's direction, made an abstract of it in 24,000 verses, from which Dhaneśvara, 'the humiliator of the Buddhists,' composed the present work.‡ It is a long panegyric in Sanskrit verse, extending to about 8,700 lines, put into the mouth of Mahāvīra the last Tīrthānkara, who, on his visiting *Satrujāya*, is requested by Indra to relate the legend of the mountain sacred to Ādinātha. Accordingly he proceeds not only to tell the strictly Jaina legends of the hill, but interweaves with them long episodes of Brāhmanic mythology, such as the history of Rāma, the war of the *Kurus* and *Pāṇḍus*, and stories of *Kṛishṇa*, altering them just as he pleases.

According to the *Māhātmya*, the hill boasts no less than a hundred and eight names, and as many distinct *Sikhāras* or peaks, uniting it with the sister *tirthas* of *Abu* and *Girnār*,—many of them very low, if not quite invisible. Of its names, the following is a selection:—

Śrī *Satrujāya-tīrthanāmāni*,—the etymology of which is thus given in the *Māhātmya*: 'Formerly there lived in *Chandrapura* a cruel king named Kaṇḍu. Aroused by a voice from heaven, he went into the forest, and was there overcome by the cow *Surabhi*, bound by a *Yaksha*, and exposed in a cave in the forest. Thereby he attained the knowledge of his guilt. His *gotradevī* or family goddess *Ambikā* then appeared to him and advised him to go on pilgrimage to *Satrujāya*; and on the way he met a *Mahāmuni*, who taught him fully. Through ascending the hill he obtained the victory (*jaya*) over his enemy (*śatru*)—sin.§

Vimalādri,—height of 'purification.'

Puṇḍarika-parvata, or Hill of *Puṇḍarika*, the principal disciple of *Rishabhanātha*;

Siddhikshetra, *Siddhādri*, and *Siddhabhūbhrit*,—Hill of the Holy land;

Sura Śaila, Rock of the gods;

Puṇyārāsī,—bestower of virtue;

Muktigcha, place of beatitude;

Mahātīrtha, the great place of pilgrimage;

Sarva Kāmada, realizing all desires;

Prithvīpītha, the crown of the earth; and *Pātālamāṇḍā*, having its foundation in the lower regions.||

'Whatever purity,' says the *Māhātmya*, 'may be acquired by prayers, penances, vows, charity, and study, in other artificial *tirthas*, cities, groves, hills, &c., tenfold more is acquired in Jaina *tirthas*, a hundred-fold more at the *chaityas* of the *Jambū tree*, a thousand-fold

* *Jour. Bomb. Br. R. As. Soc.* vol. III. pt. ii. p. 88. We ought here to adopt the Gujārāt epoch—527 B.C. as the era of Vīra, so that this becomes 355 A.D., for the *Topā Jaina Padvali* relates that Jaina temples were first built in the year 882 after Vīra or 412 Sauvat (i. e. 355 A.D.) during the spiritual government of the Āchārya *Mānatūga Śūri* or *Mānadeva Śūri*. See Col. Miles, *Trans. R. Asiat. Soc.* vol. III. p. 347, *Mānadeva Śūri* is the 19th, and *Mānatūga Śūri* the 20th in the list appended to Dr. Wilson's MS. of the *Kalpa Sūtra*; in Dr. Stevenson's list, the 19th is only styled *Māna*.—*Kalpa Sūtra*, p. 102.

† Of course this date must depend on that of Mahāvīra's death, to which it professes to be 947 years subsequent, or 477 after the era of Vikramārka.

‡ Weber, *Catr. Māhāt.* p. 15.

§ Weber, *über das Catr. Māhāt.* p. 17. Tod, professing to have extracted it from

the *Māhātmya* also, gives the following legend: "In distant ages *Sukha Rāja* ruled in Pālītāpā. By the aid of magic, his younger brother assumed his appearance and took possession of the royal cushion. The dispossessed prince wandered about the forests, and during twelve years, daily 'poured fresh water from the stream on the image of Sīdāth,' who, pleased with his devotion, gave him victory (*jaya*) over his foe (*śatru*), and in gratitude, he enshrined the god upon the mount, hence called *Satrujāya*. The hill must therefore have been originally dedicated to Śiva, one of whose chief epithets is *Sīdātha*, as lord of the ascetics, a title never given, I believe, to Ādinātha, the first of the Jains."—*Travels in Western India*, pp. 277, 278.

|| To these the *Māhātmya* adds *Mahābala*, *Śrīyākpada*, *Parvatendra*, *Subhadra*, *Drighāśakti*, *Akarnaka*, *Śaivata*, *Puṣhpādanta*, *Mahāpadma*, *Prabhāpada*, *Kailāsa*, and *Khītimayānamayāna*. (I, 331—334.)

more at the everlasting *Dhātaki tree*, at the lovely *chaitya* of *Pushkaradīpa*, at the mountain *Anjana*. Yet ten-fold more still is obtained at the *Nandīśvara*, *Kuṇḍalādri*, *Mānuṣottaraparevata*.^{*} In proportion, ten thousand times more at the *Vaibhāra*,[†] *Sametādri*, *Vāitādhya*, *Merū*, *Raivata*,[‡] and *Aṣṭāpada*.[§] Infinitely more, however, is already obtained by the mere sight of *Satruñjaya*. Lastly, it cannot be told how much is acquired by devoting oneself to the worship of it.^{||} Elsewhere the author exclaims, "I have heard, O ye gods! from the mouth of *Śrīmat Simandhara Svāmī*, when once I went to the *Kṣetra Mahāvideha*: Any, and ever so great a sinner, by worshipping *Sri Satruñjaya* is absolved from sin and becomes a partaker of perfection."

Many of the legends have no connection whatever with the hill, others have. We give one as a specimen¶:—About the time of *Vikramārka* or *Vikramāditya*, there lived at *Kāmpilyapura* a pious merchant named *Bhāvaḍa*. Having hospitably entertained two holy men who visited his house, he became the possessor of a mare of wonderful qualities. He then acquired great wealth by the breeding of horses, and having made a present of uncoloured horses to *Vikramārka*, he received in return the gift of *Madhumatī* (*Mohwa*) and twelve other towns in *Surāṣṭra*. His wife *Bhāvalā* also bore him a son whom he called *Jāvaḍa*. In commemoration of the birth he erected a temple to *Mahāvīra* in a town he had built and named *Jāvaḍa*. When the lad had reached maturity, *Bhāvaḍa* sent his wife's brother to *Kāmpilya* to find a spouse for him. On his journey he passed a night at *Ghatagrāma*, at the foot of *Satruñjaya*, and there saw *Suchilā*, the daughter of *Sāra*, a merchant of good family, and asked her for his nephew. The maiden replied that she would accept *Jāvaḍa* on condition that he should answer four questions she would propose concerning the definitions of the four *puruṣārthas* or human objects of attainment.^{**} These were successfully replied to, and the marriage celebrated. After *Bhāvaḍa*'s death, *Jāvaḍa* ruled the city with mythic wisdom. Now, "on account of the power of the *duṣṣamā* age," an army of *Mudgalas*† swept over the land like a tide of the sea violently driven up. The *Mudgalas* took with them "grain, riches, children, women, men of middling, low, and high condition from *Surāṣṭra*, *Kachha*, *Lāta*, &c." Then permitting the various castes to resume their occupations, the *Mudgalas* distributed great wealth, whence *Jāvaḍa*—also among the captives—acquired vast riches by trading: he gathered round him his sect in one place 'as if it had been in an *Ārya* country,' and erected a *Chaitya* to *Mahāvīra*. Holy men (*Munis*) 'wandering in *Arian* and *non-Arian* countries visiting it, were well received. Hearing them say "during the *pañchamūṛa*, *Jāvaḍa* is the founder of *tirthas*," he inquired whether by this he himself or another *Jāvaḍa* was meant. He was told in reply that,—"The guardians of *Pundarikā*, in process of time, had become malicious, living upon intoxicating beverages and flesh," that they had drawn around the *Pundarikūdri* or *Satruñjaya* a

circle of fifty *yojanas*, and whoever overstepped it fell into the hands of the wicked *Kapardī Yaksha*. Hence the *Sri Yugaḍijñesvara* (*Ṛṣhabha Deva*) could not be worshipped; but now the time had arrived to effect its restoration, and he was destined to effect it.' They accordingly advised him to endeavour through the adoration of *Chakresvari śrī*,^{††} to preserve the image of the first Jina, founded by *Bāhubali*. After a month's penance she appeared to him directing him to go to the town of *Takṣaśilā*,^{§§} and make arrangements with the prince *Jaganmalla*: there he would find the image of the *Arhanta* before the *dharmachakra*; and by her aid he would be the establisher of a great *tirtha* as a mark of the *sudharmans* or orthodox believers. By bribes *Jāvaḍa* succeeded in obtaining the prince's favour so far as to secure permission to carry away the images of *Ṛṣhabhasvāmī* and of both the *Pundarikas*. With these he arrived in *Surāṣṭra* near his city of *Madhumatī*. Before this he had despatched ships laden with goods to *Mahā Chīna*, *Chīna*, and *Bhoṭa*, but they had been driven by adverse winds to *Scarnadwīpa*,^{|||} and now, after an absence of twelve years, they had just returned freighted with gold. The news of this reached *Jāvaḍa* just as another messenger informed him of the arrival of *Sri Vajra Svāmī*.¶¶ Without affecting to notice the former, he hastened to salute the latter; and, while yet absorbed in the contemplation of *Vajra*, a god descended from heaven, and bowing himself before him said: "Lord, formerly I was the son of *Sukarman*, the master of *Tirthamānapura*, named *Kapardin*, who abandoned himself to the use of intoxicating drink. Hear how I was saved by you, when about to be cast into the abyss by my sins. Once I was sitting on a lovely seat in a veranda, surrounded by women, sipping *Kādambari Wine*: and while raising the cup to my mouth I was thinking of thy name, when a snake, writhing in the talons of a bird in the air, dropped poison unperceived into the cup.* I drank and the poison deprived me of my senses, nevertheless remembering the high formula (or *mantra*) I still perceived you, and always blaming my vice more and more and thinking of you, and trying to enunciate the formula I expired, and was born again among the *Yakshas*. I am now called *Kapardī-Yaksha*,[†] and am followed by 100,000 *Yakshas* and able to do any thing. Lord! tell me what I am to do." Then *Vajrasvāmī* told him of the height of *Satruñjaya*,[‡] and encouraging *Jāvaḍa* to make a pilgrimage thither to erect *tirthas*, promised with the *Yaksha* to aid him; at the same time, by a glance, he cured *Jayamatī* the wife of *Jāvaḍa* the *Saṅghesa*,[§] who had been made sick by the evil spirits of *Siddhabhūbhṛt*. They ascended the *Sailendra* or *Satruñjaya* with the image of *Bhagavanta*, and found the mountain defiled with blood, bones, &c., the temples decayed, full of dust, and at the mercy of the winds. During the night the demons brought down the car with the image from the hill. The next day *Jāvaḍa*'s people carried it up again, but in the ensuing night it was again brought down, and so on for twenty-one nights. *Vajrasvāmī* then arranged that the *Yaksha* and his followers, fortifying themselves

* Colebrooke, *Essays*, vol. II. p. 222; *Asiat. Res.* vol. IX. p. 320. Wilson, *Vishnu Purāṇa*, p. 200.

† One of the hills surrounding *Rajagriha*, the ancient capital of *Magadha* or *S. Bihar*. On the top of it and other neighbouring hills there are *Jaina* temples, and the cave occupied by the great *Buddha* is still to be seen in one of the hills.—Dr. Bhāu Dāji.

‡ Mount *Giridāra*.

§ Colebrooke, *Essays*, vol. II. p. 208; *Asiat. Res.* vol. IX. p. 305.—The same as *Kailāsa*.—Hemachandra, *Abhidhāna Chintāmaṇi*, 1028.

|| *Satruñjaya Māhāt*, I. 341—346; Weber, pp. 22 and 60, 61.

¶ This legend is given by Forbes in his *Rās Mālā*, pp. 9—11, but it is here modified in accordance with the *Māhātmya*, XIV. 124—282.

** These are *dharma*, *artha*, *kāma* and *moksha*.

†† In the Gujarati translation 'Myale,'—Forbes, *Rās Mālā*, vol. I. p. 10.

‡‡ This is the *Sāra* ancestor of the first Jina. It is also the name of one of the sixteen *vidyādevīs*. Hemachandra, 239, ed. Bochtlingk & Rieu, p. 39; Weber *ū. Catr. Māh.* p. 43, note.

§§ The *Taxila* of the Alexandrian historians; it is mentioned in the *Purāṇas*, and

is famous in Buddhist legends. It was situated at the modern *Hasanābād* or *Hasanābād*, near *Manikāla*, in the Panjāb. "In this fortunate place," says Hsien Tsang, "while the *Tathāgata* lived as a *Bodhisatva*, he was king of a great realm, under the name of *Chandraprabha*." Conf. Strabo, XV. p. 698; Wilson, *Vishnu Purāṇa*, pp. 385, 386; Wilford, *Asiat. Res.* vol. IX. p. 51; Ramsay, *For. Cont.* 25, p. 74; Laidlay, *Pilgrimage of Fa-Hien*, p. 73; S. Julien, *Voy. des Peler.* Bouldh. tom. I. pp. 80, 262; tom. II. pp. 151—155; tom. III. pp. 317—319; Court, *Jour. Asiat. Soc. of Bengal*, vol. V. p. 468. Col. Tod, apparently on the authority of this legend, calls *Jāvaḍa* "a merchant of Cashmere." *Travels*, p. 281.

||| Probably *Burma*, in Pali—*Sāwannabhūmi*.

¶¶ *Vajrasvāmī* is the name of the last of the seven *Dakṣapūris*, (Hemachandra 34,) and flourished about 57 A.D.

* Compare Stevenson's *Kalpā Sātra*, p. 12.

† Forbes calls him *Kāradī Yaksh*, and the same as the one mentioned a little before; Weber thinks him a different personage.

‡ *Siddhādri*.

§ Gujarati *ṣṭṇ* the leader of a *saṅgha* or band of pilgrims.

by the *Vajra mantra*, should keep watch in the air, while Jāvada and his wife praying to *Adijina* and keeping in mind the five *parameshthi*, should go to bed under the car, and *Vajra* remain beside the image with the whole *Saṅgha*, children, and women, till the morning, thinking of *Adijina*. Next day they carried the image to the temple, and carefully purified the sanctuary. The former *Kapardi* with a few *Asuras* concealed themselves in the old image, which Jāvada removed, the *Asuras* being fixed and entranced by the *mantras* of *Vajrasūmi*, so that they could not rush out, but they raised so terrific a noise that the earth shook, trees and temples fell, and the mountain itself was split in two,—a Southern and a Northern summit,—and all the people except *Vajra*, *Jāvada*, and *Jayamati*, lost their senses. *Vajra* and the *Yaksha* then so frightened the former *Kapardi* that he escaped to the shore of the sea where he assumed another name in *Chandraprabhāsakhetra*.*

Vajra now organised the service of the new temple and *Jāvada* and his wife mounted to its summit to erect the banner. They then praised their good fortune in being successful in the arduous undertaking, and in having *Vajrasūmi* as an instructor, by whose aid they had had the assistance of *Kapardi*. But owing to their very advanced age both husband and wife were so overcome with joy at the event that their hearts broke. The *Vyantara* divinities took up the bodies and cast them into the sea of milk, while *Chakreśvari* informed their son *Jājanāga*, who was waiting with the *Saṅgha*, of the death of his parents. *Jājanāga* followed his father's example, worshipping the Jinas on Mount *Raivata* (Girnār) and elsewhere, and erecting *chaityas*. "The death of *Jāvada*," adds the *Māhātmya*, "will take place at the end of the 108th year after *Vikramāditya*,"†—that is about A.D. 52.

When some time had passed after this, "the *Bauddhas*, governing the princes by their wisdom and difficult to be conquered by opponents," obtained the ascendancy, put all other systems aside, introduced their own doctrines, and took possession of or destroyed *Satruñjaya* and all other *Tirthas*.

"Then *Dhaneśvara Sīri*, the Moon of the Ocean of the Lunar race, the wise Teacher, inspired by all the gods, made his appearance, instructed *Sīlāditya*, the prince of *Valabhi* in the purifying doctrines of the Jains, prevailed on him to expel the *Bauddhas* from the country, and to erect many *Chaityas* at the various *Tirthas*.—*Sīlāditya*, he who brought the law to a new bloom, lived 477 years after *Vikramārka*."‡ This gives the date of *Sīlāditya* in A.D. 420.

The poet ought to have made *Mahāvira* stop his prophecy here at his own times; but—whether added by a later hand, or otherwise to be accounted for,—*Vira* goes on to say that, "afterwards *Kumārāpala*, *Bāhuka*, and *Vastupālavidyā* will be the first in battle, and mighty in this system of doctrine. Then the princes will be *Mlechhas*, their ministers covetous, the people will forsake their customs, and try to cheat each other."

When 1914 years have elapsed from the death of *Vira* there will be born at *Pātaliputra* a *Mlechha* son called *Kalki*, *Chaturvakra*, and *Rudea*. Both the temples of *Musalī* (Balarāma) and *Kṛishṇa* at *Mathurā* will fall like an old tree torn up by a storm. The seven plagues: fear, loss of smell and taste, dearth, discord be-

tween princes, and other disorders will arise. At the end of thirty-six years *Kalki* will become king and will dig up the golden *śūpas* of king *Nanda*; he will also dig up much treasure in the town of *Pātaliputra*, and in doing so a stone cow (*Lagnadevī*) will be found, and prove such a source of torment to holy men (*munis*) that many of them will leave the city. *Kalki* will also persecute the Jains. Then seventeen days' rain will raise a great flood and destroy much of the city, but the king will cause it to be rebuilt and prosperity will prevail for fifty years. Again *Kalki* will fall upon the Jains, and *Pratipada* the sage with many other believers will have to undergo great sufferings. *Śakra* himself, insecure on his throne, will assume the form of a *vipra* (Brāhmaṇa) to convert *Kalki*, but, as he will not yield, he will be killed by *Śakra* at the end of the eighty-sixth year of his life. His son and successor *Datta*, having learned the Jaina doctrine from *Śakra* himself, will raise many *Arhat-Chaityas*, besides performing a pilgrimage to *Satruñjaya*, and he will always follow the directions of his *guru* and be careful to do harm to no one.

Thus the Jaina religion will continue till the end of the *Pañchamārka*. Then later in the *dubṣhamā* age, people will entirely abandon *dharma* (the law), their lives will be short, they will be consumed by diseases, and oppressed with taxes; the kings will be avaricious, dishonest, and cowardly; the women immoral; and the villages like cemeteries. The people will become more and more depraved, and will shamelessly and pitilessly insult their teachers and the gods. The last good people in *Bhārata varṣa* will be the *āchārya Duhprasaha*, the *sūci* (female teacher) *Phalguśrī*, the pious *śrāvaka*—*Nagila*, the *śrāveikā*—*Satyāśrī*, the king *Vimalacāhana*, and the minister *Sumukha*. By the direction of *Duhprasaha*, the king *Vimalacāhana* will go on pilgrimage to the *Vimalādīpī vihāra* (*Satruñjaya*). Then people will be only two hands high, and will live only twenty years; the clouds will only occasionally do their duty, but mostly not at all.

Thus the *dubṣhamā* will last for 21,000 years. The *ekāntadubṣhamā* will last as long, when men will shamelessly dwell in caves and eat fish. *Satruñjaya* will then be only seven hands high, and will regain its former height only in the *Utsarpiṇī* period.¶

Thus much for the legend.

VI.

SATRUÑJAYA HILL.

From *Pālītāpū* to the foot of the hill there is a very straight and level stretch of broad clean road, lined on either side with banian or *bay* trees, and other species of the *ficus* tribe. It has at intervals *kunḍas* and *baolis*, reservoirs and wells, of pure water, excavated by Jaina votaries. At the foot of the hill, the ascent begins with a wide flight of steps, guarded on either side by a statue of an elephant. At this place there are many little canopies or cells, a foot and a half to three feet square, open only in front, and each having in its floor a marble slab carved with the representation, in *bas relief*, of the soles of two feet (*charana*)—very flat ones—and generally with the toes all of one length. A little behind where the ball of the great toe ought to be, there is a diamond-shaped mark, divided into four smaller figures by

* This seems to point to *Somanātha* or *Prabhās Pāṭṭāya*, where, as is well known, *Siva* was worshipped as *Someśvara*—'Lord of the Moon.' The *Māhātmya* or legend of the *Somanātha* temple, said to be a part of the *Shānta Purāṇa*, is entitled *Prabhās Khetra Māhātmya*. See *Jour. Bom. Br. R. Asiat. Soc.* vol. II, p. 14. As Weber suggests, this legend seems to point to a struggle between Śaivism and Jainism.

† *Satr. Māhāt.* XIV. 280. A Gujarātī MS. account of the ages and founders of the different temples, obtained at *Pālītāpū*, calls this the *thirteenth ūthara* or restoration of the temple,—executed by *Jānandā* in *Samvat* 1018, i.e. A.D. 961,—quite as probable a date as that of the *Māhātmya*.

‡ *Satr. Māhāt.* XIV. 283—286.

§ The only names in any way resembling these that I have met with, are those of

Kumārāpala the *Chāḍvya* prince of *Anhalavāda Pāṭṭāya*, A.D. 1142—1173, the patron of the Jaina Monk *Homachandra*; *Bāhuka Mehta*, the minister of *Kumārāpala*, mentioned by Col. Tod (*Twice*, p. 281) as the minister of *Siddha Rājā*, and the next great restorer of the *Satruñjaya* temples after *Jānandā*, and who built temples there in 1154; and *Vastupāla* mentioned in the *Abā* inscriptions as a zealous Jaina A.D. 1231—1237 (*Asiat. Research*, XVI. 303—319). In the *Girnār* inscriptions translated by Watson, we read,—"Sri Tejapala was succeeded by his elder brother's son, *Vastupāla*;" and again,—"In *Samvat* 1234 (A.D. 1177) *Paush* Vād 6th, Thursday, *Sāha Vastupāla Tejapala* caused to be built on *Girnār* a vast temple, in which was placed *Sri Mallinātha*. At this period *Kumārāpala Rājā* reigned at *Pāṭṭāya*, as a frontal ornament amongst princes." ¶ *Satr. Māhāt.* XIV. 312—324; Weber, pp. 47, 48.

two cross lines, from the end of one of which a waved line is drawn to the front of the foot. Round the edges of the slab there is usually an inscription in Devanāgarī characters. These cells are numerous all the way up the hill, and a large group of them is found on the south-west corner of it behind the temple of *Ādiśvara Bhagavāna*:—they are the temples erected by poorer Śravakas or Jains, who—unable to afford the expense of a complete temple, with its hall and sanctuary enshrining a marble *murti* or image—manifest their devotion to their creed by erecting these miniature temples over the *charana* of their Jinas or Arhats.

"A little way up the hill is a *bisāvea* or halting place for the pilgrims, rendered sacred by the *pādūkā* or footsteps of *Bharata*, the eldest son of *Ādinātha*. Still a little farther, we reach a fountain called *Ichha*, of excellent water, alike sanctified by the *pādūkā* of *Neminātha*. About four hundred yards beyond is a second resting place, with a fountain excavated by command of *Kamāra Pāla*, king of *Anahilavāda*, close to which is a shrine dedicated to *Hinglaj Mātā*, the Hindu Hecate. Thence, and nearly half-way up the hill, is a third *bisāvea*, of greater space than any in the ascent, and termed, after its reservoir, the *Silla kunda*, having a small garden, and a series of steps to increase the fall of a miniature cascade. This spot is deemed especially holy."

Still farther up we reach "the *sthān* of the six sons of *Devaki* (the mother of *Krishṇa*), slain by *Kansa*,... which fate *Krishṇa* only escaped by flight to *Dvārakā*. The temple is hypethral, consisting simply of columns and entablature, and the representations of the six murdered infants are in black marble."⁸

The hill is in many places excessively steep, and—except the *doli*—a seat 18 inches square, slung from two poles and carried by four *Kolis*—no mode of conveyance would be even tolerably comfortable either for ascent or descent. The winding path is paved with rough stones all the way up,—only interrupted here and there by regular flights of steps. At frequent intervals also are the rest-houses already mentioned, more pretty at a distance than convenient for actual use, but still deserving of attention.

High up, when near the top, we come to a small temple of *Hammanāy*,—the image of course bedaubed with red lead in ultra-barbaric style; at this point the path bifurcates—to the right leading to the northern peak, and to the left to the valley between, and through it, to the southern summit. Ascending by the first of these, we enter through a narrow door into an outer enclosure, at the left corner of which, under a tree, is the shrine or *dargah* of *Hengār*, a Musalmān pir; so that Hindu and Muslim alike contend for the representation of their creeds on this sacred hill of the Jains. This *Hengār* or *Angarsā Pir*, they say, when living, "could control the elements," but he was foolish enough to try his mace on *Ādinātha*, and the Jaina, though unable to protect himself from the blow, struck his enemy dead. His ghost, however, was malicious enough to annoy the *pūjāris* at their prayers, and in a solemn council they summoned him to state his wishes: "Lay my bones on that corner of the hill," said the ghost, and the matter was settled.

Our endeavours to discover who this saint was, and when he flourished, were equally fruitless with those of Colonel Tod; there seems to be no information respecting him "beyond the tradition that it was in the time of *Ghori Belam*, nephew of the king of Delhi, who resided in *Pālitānā*, and by whom the mosks and *Idgahs*, both inside and outside, were erected." "At present, however," he adds, "the *darsesh* attendants on the tomb of their saint have found it requisite to conform to the rules of the place, and never touch food on the rock, nor partake of animal food below."⁹

The view that presents itself from this point may well arrest the attention. It is magnificent in extent; a splendid setting for the unique picture—this work of human toil we have reached. Just under the brow of the hill to the north, surrounded by clumps of trees, is the town of *Pālitānā*, and in all directions the eye wanders over a vast plain, with gentle undulations here and there, and declining away to the east and south-east; generally it is cultivated, though not nearly to the extent it admits of. At intervals the eye falls on groups of umbrageous trees, from beside which peep out the temples and huts of many a village. To the east, the prospect extends to the Gulf of *Khambhāt* about *Ghogho* and *Bhavnagar*; to the north it is bounded by the granite range of *Sihor* and the *Chamardī* peak; to the north-west and west the plain extends as far as the eye can reach, except where broken, in the far distance due west by the summits of *Mount Girnār*—revered alike by Hindu, Buddhist, and Jaina—the latter of whom claim it as sacred to *Neminātha*, their twenty-second Tirthānkara, whom they represent as having, after seven hundred years' austerities, become fit to leave this and all worlds on yonder six-peaked mountain, at some date in the far past that would astonish even a geologist. From west to east, like a silver ribbon, across the foreground to the south, winds the *Śatruñjaya*† river, which the eye follows until it is lost between the *Talāja* and *Khokara* hills in the south-west.

The nearer scene on the hill itself is thus described by the author of the *Rās Mālā*:—"Street after street, and square after square," he says, "extend these shrines of the Jaina faith, with their stately enclosures, half palace, half fortress, raised in marble magnificence, upon the lonely and majestic mountain, and, like the mansions of another world, far removed in upper air from the ordinary tread of mortals. In the dark recesses of each temple, one image or more of *Ādinātha*, of *Ajita*, or of some other of the Tirthānkaras, is seated, whose alabaster features, wearing an expression of listless repose, are rendered dimly visible by the faint light shed from silver lamps; incense perfumes the air, and barefooted, with noiseless tread, upon the polished floors, the female votaries, glittering in scarlet and gold, move round and round in circles, chanting forth their monotonous, but not unmelodious, hymns. *Śatruñjaya* indeed might fitly represent one of the fancied hills of eastern romance, the inhabitants of which have been instantaneously changed into marble, but which fairy hands are ever employed upon, burning perfumes, and keeping all clean and brilliant, while fairy voices haunt the air in these voluptuous praises of the Devas."[§]

But apart from the poetical exaggeration of this, it is truly a wonderful—a unique place—a city of temples,—for, except a few tanks, there is nothing else within the gates. Through court beyond court the visitor proceeds over smooth pavements of grey *chunām*, visiting temple after temple—most of them built of stone quarried near *Gopnāth*, but a few of marble;—all elaborately sculptured, and some of striking proportions. And, as he passes along, the glossy-eyed images of pure white marble, seem to peer out at him from hundreds of cloister cells. Such a place is surely without a match in the world; and there is a cleanliness withal about every square and passage, porch and hall, that is itself no mean source of pleasure. The silence too, except at festival seasons, is striking; now and then in the mornings you hear a bell for a few seconds, or the beating of a drum for as short a time, and on holidays, chants from the larger temples meet your ear, but generally during the after part of the day the only sounds are those of vast flocks of pigeons that rush about spasmodically from the roof of one temple to that of another. Parro-

* Tod's *Travels in Western India* (in 1822), pp. 281, 282, 293;—though perhaps not perfectly correct in details, these extracts give a good general idea, and I had no guide on the ascent to supply fuller information.

† Id. pp. 292, 293.

‡ Dr. Wilson thinks this is the river mentioned by Ptolemy under the designation of *Codrasa* or *Sodrasa*. *Jour. Banch. Br. R. Asiat. Soc.* vol. III. pt. ii. pp. 88, 89. *Ptol. Geog.* lib. vii.

§ Forbes, *Rās Mālā*, vol. I. pp. 7, 8.

quets and squirrels, doves and ringdoves, abound, and peacocks are occasionally met with on the outer walls.

Independently of the more general features of the scene,—as “the fashionable shrine, on which at the present day the greatest amount of wealth is lavished,”—it must command the special interest of the student of architecture, for, as our greatest authority on the history of this science remarks,—“It is now being covered with new temples and shrines which rival the old buildings not only in splendour, but in the beauty and delicacy of their details, and altogether form one of the most remarkable groups to be found anywhere—the more remarkable, if we consider that the bulk of them were erected within the limits of the present century. To the philosophical student of architecture it is one of the most interesting spots on the face of the globe, inasmuch as he can there see the various processes by which Cathedrals were produced in the middle ages, carried on on a larger scale than anywhere else, and in a more natural manner. It is by watching the methods still followed in designing buildings in that remote locality that we become aware how it is that the uncultivated Hindu can rise in architecture to a degree of originality and perfection which has not been attained in Europe since the middle ages.”*

The top of the hill consists of two ridges, running nearly east and west, and each about three hundred and eighty yards in length. The southern ridge is higher at the western end than the northern one, but it, in turn, is higher at the eastern extremity. Both ridges and the buildings that fill the valley between are surrounded by battlemented walls fitted for defence. The buildings on both ridges, again, are divided into separate enclosures called *tuks*, generally containing one principal temple, with varying numbers of smaller ones. Each of these enclosures is protected by strong gates and walls, and all gates are carefully closed at sundown. The *tuks* vary greatly in size, the largest of the ten covering nearly the whole of the southern summit, while one of those on the northern ridge contains only two temples. The two largest *tuks*, however, are subdivided by walls with gates.

VII.

VIEWS OF THE TUKS.

PLATES 1 to 4:—General Views.

From various points on both summits very picturesque views of large groups of the temples are presented. Others will be noticed in the course of this description; but for the better understanding of the relative arrangement of the various enclosures, four of these may be here particularised:—

1. The view from the wall of the pathway on the south-east of the northern ridge, commands the whole of the Southern summit and the buildings in the valley. On the crest of the south hill rises the spire of the great temple—that of *Ādiśvara Bhagavāna*—the most sacred spot on this sacred mount. To the east of it are seen some of the loftier spires of the many temples within the same enclosure, and among them the canopy over the temple of *Puṇḍarikā* above the gate leading to the great temple. A little nearer, the spectator may mark the temple built by Maṇet Jayamaṇi of Jodhpur in 1629, with its pillared porches all round, and a little to the west of it, the large dome and spire of the Digambara temple. In the outer enclosure there are many smaller temples, and to the left of the tree beside the *Vāghaṇapola* or Tiger gate, by which it is entered, stands the temple of Hīrāchand Rāya Karaṇ of Daman, built in 1803. Nearer is the *Sugalapola* or gate leading into the small square lying just outside the Tiger gate, and containing a tank called the *Iśvarakunda* and a small building of

two stories on its eastern wall, behind which, on a still lower level, there are some office houses. From the *Sugalapola*, a series of steps leads down to the area in front of the *Motiśāh* enclosure,—a *tuk* of which the numerous spires and roofs form a picture by themselves. Behind it, to the right, the higher walls of the *tuk* and the upper portion of the *Bālābhāi* temple meet the eye. In front of the *Motiśāh*, on the nearer side, are also two pretty temples,—under a tree to the east of which is hidden the small gate called *Rāmapola* by which the enclosure is entered from outside. Lastly, away in the valley, in the distance to the left, the *Satruñjaya* river is seen meandering from west to east with low hills beyond it.

2. The view looking northwards from the roof of the small building to the east of the *Sugalapola*, mentioned above, presents the *Motiśāh* in the foreground, with the *Bālābhāi* behind it, to the left. The principal temple on the northern summit is the *Chaumukh*. In front of the enclosure in which it stands is the *Chhipāvāsī tuk* containing no temple of note; west from it is the *tuk* of *Hemābhāi Vakhatchand*, the low domes of the temple appearing over the high wall, which is pierced with three windows and flanked with round bastions. Behind it is the *tuk* of *Sākarachand Premachand*, and facing it from the west, is another *tuk* of *Hemābhāi Vakhatchand*. Again, to the south-west of this last, and at the extremity of the ridge, is the *tuk* of *Modi Premachand Lālaji*; and, built against the face of the rock, on the slope between this and the *Bālābhāi*, facing the spectator, stands the temple, locally known as *Bhīma Pādām*, with a domed porch in front, and a plain square dome-covered temple behind.

3. The view due west repeats part of that just described and brings in the corner of the *Vimalavāsī tuk* on the southern summit, a little to the right of the *Vāghaṇapola*.

4. From above the covered tank on the south side of the eastern section of the *Vimalavāsī tuk*, the spectator has the temple of Hīrāchand Rāya Karaṇ on his extreme right, with part of the *Bhulavni* between him and it, whilst over the central part of the latter he sees the *dargah* of *Angārśū Pīr* on the northern summit, to the west of it the gateway into the *tuk*, then the almost pure white temple of Narsi Kesavji Nāyak, and still farther to the left, the lofty *Chaumukh*, whilst the view to the north-west is cut off by the temples in the immediate neighbourhood.

VIII.

THE TEMPLES OF THE KHARTARAVASĪ TUK.

PLATE 5:—Temple of Kesavji Nāyak.

Returning to the entrance on north-east, and passing to the right, by a second small door or gate we enter the *Khartaravāsī tuk*, and immediately to the right is the temple of Narsi Kesavji Nāyak—the most recent on the hill, having been built in 1862, of considerable size, and very white,—for the lime is polished till it acquires a surface as smooth as marble. This temple is of two stories and of the same general plan as most of the others to be described. The principal entrance is to the east, and it has porches on the north and south sides. The roof is formed of lines of globes covering each face, with animal figures along the ridges. It is dedicated to *Abhinandanānātha* the fourth Tīrthaṅkara and contains about fifty images.

As we proceed westwards, towards the inner gate, we pass six temples on the right, or north side, of the path, and five on the south. There is little to call special attention to any of these small temples. The first on the north side is dedicated to *Marudeśī Mātā*, the mother of *Rishabhanātha*, who, like Mary among the Romanists, receives a share in the honours of her son. It faces the west, or the great *Chau-*

* Fergusson, *History of Architecture* (ed. 1867), vol. II. pp. 630, 632.

mukh temple of *Rishabhanātha*, and contains only a statue of *Marudevi* on a marble elephant. Next to this is a temple facing the east. It was built by Narsi Nāthā of Bombay in 1848, and is dedicated to *Padmaprabhu*, the sixth Tirthankara, of whom and others there are twenty-three images of marble and seven of metal in the *gaṁbhārā* or shrine, and in the hall or *maṇḍapa* there are two others, besides two of *Yakshas* and three of *Seths* and *Sethānī*. The other temples on this side are—the temple of *Kadeś*, and three others built by Jains from Makhasudābād between 1831 and 1837.

Of those on the left or south side, one was built by *Śāh Kamalsi Sonirālā Bhaṇasālī* in 1618, but goes by the name of the temple of *Samprati Rāja*;⁶ other three were built between 1828 and 1831; and the fifth, called the temple of *Velabāi*, is of the sort known as *Chauṁmukhs*,—that is 'four-faced'—the shrines always containing four images of the Tirthankara, seated back to back, on a square pedestal or throne, so as to face the four cardinal points. This temple dates from A.D. 1734, and contains in all sixty-four images, and eight *charaṇa* or *pādūkā*—pairs of feet.

We have now reached the gate of *Puṇḍarīka*, at the sides of which two elephants are formed in the plaster of the wall. This gate leads into the inner enclosure of the *Khartaravāsī tuk*, sometimes called the *chauk* or square of *Sava Somji* a wealthy Śrāvaka of Ahmadābād, of the *Khartara gachha*, who repaired or rebuilt the shrines and surrounded them with a wall in 1618, and whose munificence tradition has been careful not to diminish. So enormous was the cost we are told, that 'the sum of eighty-four thousand rupees was expended in cordage alone to bring up the materials,' and a sum not greatly less to transport from the marble quarries of *Mokhrānō* in *Marwād*, the single block from which the principal image in the great temple was cut,—while, according to the *Mīrāt-i-Ahmadi*, the total amount he expended on the works he executed here was forty-eight lakhs of rupees.

The gate of *Puṇḍarīka* is the proper entrance to the sacred enclosures of *Adiśvara*, and we meet with it at the entrance to other squares. Over this gate is the shrine dedicated to *Puṇḍarīka* the leader or *gaṇadhara* of *Adinātha's* disciples. It was erected in 1618 by *Surji Nāthā* of Ahmadābād and consists of three rooms, containing fifty-three images of *Puṇḍarīka*, &c., and a hundred and thirty pairs of feet.

PLATES 6 to 12 :—The *Chauṁmukh* Temple.

The principal temple in this *tuk* is known as the *Chauṁmukh*. It is a fine pile, and being one of the largest and most complete, it may be described with some detail, as a type of most of the larger temples here.

The original is said to date back to king *Vikrama*, but it was rebuilt in its present form by *Sava Somji* in A.D. 1618, for in the inscribed plate we read :—

Samvat 1675, in the time of Sultān Nur-ud-dīn Jahāngir, Savaī Vijaya Rājā and the princes Sultān Khoshru and Khurma, on Saturday, Baiśākh Suddha 13th, Devarāja and his family, of which were Somji and his wife Rajaldevī, erected the temple of the four-faced Adinātha, &c.

It stands on a platform raised fully two feet above the level of the court, and 57 feet wide by about 67 in length, but the front of the building extends some distance beyond the end of this.† The body of the temple consists of two square apartments, with a square porch or *maṇḍapa* to the east, from which a few steps ascend to the

door of the *antarāla* or hall, 31 feet 2 inches square inside, with a vaulted roof rising from twelve pillars, each 16 inches square. These pillars are so arranged that, omitting those at the corners, the remaining eight form a regular octagon, thus providing for the roofing of the dome in the usual Indian style;‡ and, as in the temple of *Vimala Śāh* at Mount Abu, the circular courses of the dome rest immediately on the architrave of the octagon. Behind each column, a pilaster projects 8 inches from the wall leaving an aisle 2 feet 8 inches wide all round. Besides the principal entrance on the east, this hall has a door on each side opening out into a porch upon the platform, and at the back it has a fourth door, leading into the shrine or *garbha griha*—the *gaṁbhārā*, as the Jains call it,—23 feet square with four columns at the corners of the marble throne or *siṁhāsana* of the image. Corresponding to these are eight pilasters against the walls; and it deserves remark that the distance between the columns in the shrine corresponds with that between the central pairs in the hall, whilst the pilasters are in a line with the side rows of columns in the hall, and again the pillars of the three porches correspond to the central pillars inside. Over the shrine rises the tower or *vimāna* to a height of 96 feet from the level of the pavement. The shrine in Hindu temples is always dark and entered only by the single small door in front: Jaina temples, on the contrary, have very frequently several entrances to the shrine. In this instance, as in that of most of the larger *chauṁmukh* temples, besides the door from the *antarāla*, three other large doors open out into porticos on the platform—a veranda being carried round this part of the building from one door to another.

The shrine contains a *siṁhāsana* or pedestal for the image: in this temple it is of the purest white marble, fully two feet high and twelve square. Each face has a centre panel, elaborately carved, and three of less breadth on each side, the nearer the centre always a little in advance of that outside it.

On the throne sit four large white marble figures of *Adinātha*—not specially well proportioned—each facing one of the doors of the shrine, whence the temple derives the name of *Chauṁmukh*. These are large figures, perhaps as large as any on the hill: they sit with their feet crossed in front, after the true Bauddha style, the outer side of each thigh joining that of his fellow, and their heads rising ten or eleven feet above the pedestal. The marble is from *Mokhrānō* in *Marwād*. The aspect of these, and of all the images, is peculiar: frequently on the brow and middle of the breast there is a brilliant, set in silver or gold, and almost always, the breasts are mounted with one of the precious metals, whilst there are occasionally gold plates on the shoulders, elbow, and knee joints, and a crown on the head,—that on the principal one in the *Motīśāh* being a very elegant and massive gold one. But the peculiar feature is the eyes, which seem to peer at you from every chapel like those of so many cats: they are made of silver overlaid with pieces of glass, very clumsily cemented on, and in every case projecting so far and of such a form as to give one the idea of their all wearing spectacles with lenticular glasses over very watery eyes in diseased sockets.

In small niches (*gokhalā*) in the walls of the shrine and *antarāla*, there are many marble images, the inventory of the custodians enumerates in all—"forty-four images (*pratimā*) of *Malenāyakh Śrī Adinātha*, including those in the niches, one of *Seth* and *Sethānī*, fifty-four images of stone and metal in the *omkār* and *rhīṁkār* (right and left sides) of the *pātīā* (or plate), four *pañchatīrthī* § of metal, and five *siddha chakra*."

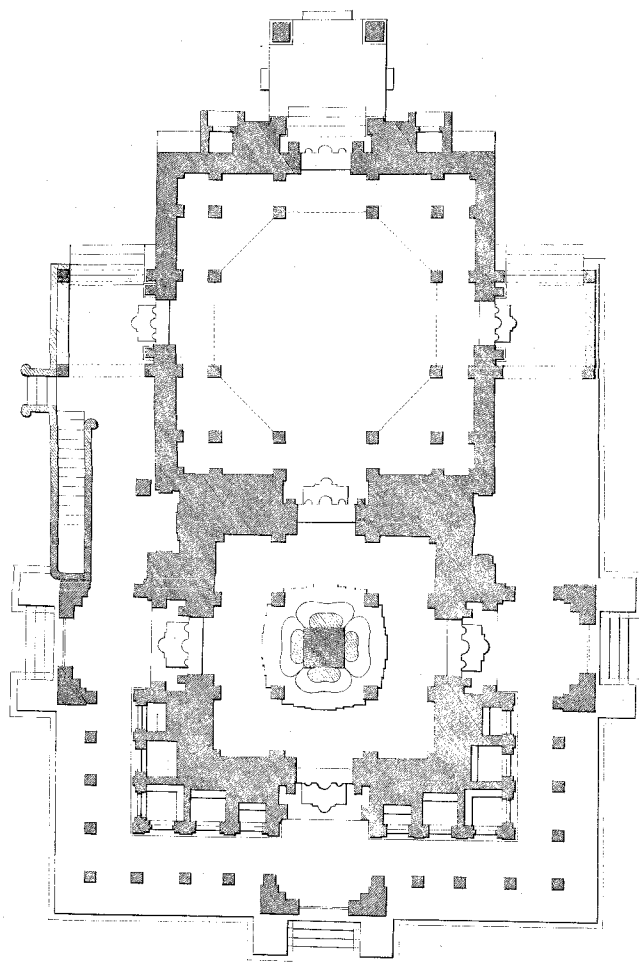
⁶ This prince is said to have reigned at *Ujjayīni* about the end of the third century B.C. His preceptor was *Arjya Suhasti* the second of the *Daśapārśvis* who flourished about 260 B.C. and is regarded by the Jains as one of their greatest patrons. *Samprati* is called the son of *Kuṇḍa* the blind, and the grandson of *Asoka* who reigned at *Pāṭaliputra* B.C. 263—227. *Kuṇḍa* may possibly be the 'Kulāś' of Wilford and the *Suyāsa* of the *Purāṇas*.

† The accompanying plan of this temple will show its arrangements.

‡ See Fergusson, *History of Architecture*, vol. II, p. 553.

§ The *pañchatīrthī* is a plate of metal, on the centre of which is engraved a figure of a Tirthankara, at each side of which is a standing figure or *Kaṇogya*, and over the heads of these latter two more sitting figures. The plate is square below and has three points above.

Chamukh Temple at Śatruñjaya.



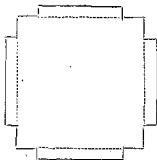
J. Burgess, del.

Scale of 10 20 30 Feet

Oct 1868.

The walls of the shrine, having to support the tower, are very thick and contain cells or chapels opening from the veranda: thus the doors into the shrine stand back into the wall. There are ten cells of various sizes, those at the corners open on two sides, and all contain pedestals for images, but only one on the west side has seven. There is also a cell on each side of the porch on the east, one enshrining an image of *Chakresvari Mātā*, and the other, one of *Gomukha Yaksha*.

The pillars that support the veranda deserve notice: they are of the general form everywhere prevalent here,—square columns, to the sides of which we might suppose very thin pilasters of about three-fifths the breadth had been applied. The diagram on the margin may represent the plan of such a column, and it deserves notice that this, or some simple modification of it, supplies the plan alike of the column, the temple, the tower, and the *śikhāsana*. It is readily reducible to an octagon and a sixteen-sided polygon, and thence to a circle. The pillars of the *Chaumukh* have high bases,—the shafts carved with flower patterns each different from its fellow,—the usual bracket capitals slanting downwards on each side and supporting *gopis*, on whose heads rest the abacus,—or rather these figures, with a sort of canopy over the head of each, form second and larger brackets. The floors of the larger temples are of beautifully tessellated marble—black, white, and yellowish brown. The patterns are very much alike except in details, and consist chiefly of varieties and combinations of the figure called by the Jains *Nandāvarta*—a sort of complicated square fret, already represented as the cognizance of the eighteenth Tirthankara.



The porches on each side of the *gambhārā* project a little beyond the verandas, and are approached by a few steps. They are carried up to the top of the next story in which they have a balcony window on each of the exposed sides—the balconies being each supported by four neat *madalas* or brackets. They are crowned by semi-domes, the bases of that on the west side being oblong in plan. Above this the tower has still another story with a projecting window on each of the four sides.

The verandas at the north-west and south-west corners have each seven small ornamental domes and a small *śikhara* or spirelet on each face, and on the east side of the north porch a stair leads to the upper story of the *Vimāna* or spire, where we find eight more marble images of *Ādinātha Chaumukhi*. The upper part of the spire or *śikhara* appears to have been comparatively recently recoated with plaster at least—if not extensively renewed. All the lower portion of the west end of this building has an older appearance and is of more elaborate workmanship than the rest.

Over the principal *Maṇḍapa*, hall, or *antarāla*, and its three porches, there are plain low domes with small finials; and the three open sides of the porches are arched.

PLATES 13, 14.—*Temples in the Khartaravati Tuk.*

Besides the cells that line the northern wall of the enclosure there are many other temples of various sizes and ages from A. D. 1618, downwards. At least seven were built at the same time with the principal temple:—one near the south-west corner, dedicated to

Śāntinātha, of whom, with other tirthankaras, it contains forty-eight images; two towards the west, built by the *Saṅghvis*—*Khimji Somji* and *Lālaji Siva* of Ahmadābād, who dedicated them respectively to *Pārśwanātha* and *Śāntinātha*, with between seventy and eighty images each; another by *Lālaji Siva*, near the cloister (*bhanti*), enshrining three images of *Dharmānātha* &c., and four pairs of feet; a *Chaumukh* temple built by *Rupaji Samaji*, a *Saṅghvi* of Ahmadābād, over two pairs of feet. It is “near the *Rāṇa* tree,” which grows in the next enclosure—a tree frequently found overshadowing small temples over the feet of *Ādinātha*,—the *pādūkā* under this tree being considered as symbolical of the dominion of *Ādinātha*.† A sixth temple built by *Śāh Lakhartāja Kamalsi* of Ahmadābād, has nineteen images of *Ādinātha*, &c., two *Sādhu murtis*, an image of *Chakresvari mātā*, and another of *Kavada Yaksha*; and another *Chaumukh*, close to the principal one, on the north side, built by *Śāh Gopāla Devarāja* is furnished with seven images of *Ādinātha*, &c.

Among the others we may enumerate: 1. Three *Chaumukh* temples built conjointly by a *Saṅgha*, in A. D. 1727 containing 2500 pairs of feet. 2. A temple on the south side built in A. D. 1799 by *Śāh Hukamchand Gangādhā* of *Mahimapur*, containing six statues of *Pārśwanātha*. 3. Two small temples, each supported on four pillars, open on all sides, built in 1813 and 1818 A. D. over a few pairs of the *pādūkā* of *Jenadat Sūri*. 4. A similar one built in 1725 over a pair of feet of *Ādinātha*. 5. Temple of *Gaṇadhara paglāh*, or feet of the followers of the *Jinas*,—open on all sides, and built in 1625 by *Bhāṇasālī Pansī* of *Jesalmir* contains 1452 pairs of feet. 6. A temple of marble facing the east and “built after the Mughal fashion,” by *Seth Vaghmalji Ghanarupji* of *Ajmir* in 1853 with nine images. 7. Another facing the east, built in 1727 by *Śāh Umirachand Vaghaji* of Ahmadābād, having sixteen images and one pair of feet. 8. A temple facing the west built in (S. 1891) 1834 by *Vohorā Amarsi* contains nine statues of stone, six *pañchatīrthī*, twenty-one statues of metal, and one pair of feet. The remainder are generally very small and most of them belong to the present century.

This *chaok* of *Sava Somji* within the gate of *Puṇḍarika*, is about 270 feet long by 116 wide, and forms a striking feature in the view from the south.

IX.

THE TEMPLES IN THE SIX SMALLER ENCLOSURES ON THE NORTHERN SUMMIT.

Passing through a narrow door in the south-west corner of this enclosure, we have the *tuk* of the five *Pāṇḍavas* on the right, and that of *Śāharachand Premachand* of Ahmadābād on the left.

The first of these is the smallest on the hill and contains only two temples and a *Rāyapa* tree. It takes its name from one of the temples in it, built by *Śāh Dalichand Kikāvalā* in 1721, facing the south, and enshrining five statues of the *Pāṇḍavas*—*Bhima*, *Yudhiṣṭhira*, *Arjuna*, *Nākula*, and *Sahadeva*, one of *Draupadī* the wife of *Arjuna*, and one of *Kuntijī* or *Prithā* one of the wives of *Pāṇḍu*, and the mother of the first three *Pāṇḍavas*.‡ The other temple stands immediately behind this and faces the east. It was built in (S. 1860) A. D. 1803 by *Śāh Khushālachand Dayābhāi* of *Surat*, and contains a thousand and twenty-four images on *Sahastrakūṭa*,§ and a hundred

* *Guj. Rājyapa*, Sansk. *Rājādāni*, which Hemachandra makes synonymous with the *priyāla*, and his editors, Boehlingk and Rien, identify with the *Buchanania latifolia*—the *Chironjia Sapida* of Roxburgh; and M. Deslongchamps agrees with this in his edition of the *Amarakoṣa*, adding that it is the Bengali *Piyā*. Dr. Bhāu Dāji, however, says this tree, called *Piyāl* in Hindi and *Chāra* in Gujarāṭi and Marāṭhī, is quite different from the *Rājyapa* or *Rājyapa*, which is the *Mimusops Hemandria* (Roxb.) and is found in the Konkan and Gujarāt. Another species, he adds,—the *Mimusops Kauki* with a longer yellow fruit,—is found in Central India and Bengal. This latter, M. Deslongchamps makes the *Kirani*. H. H. Wilson in his Dictionary calls the *Rājādāni* the *Butea frondosa*. *Pārśwanātha*, it is said, attained *mukti* (*moksha*) beneath a *Chironjia*

tree on Mount *Sameta Śikhara*; and another legend says that the death of *Rishabhānātha* occurred while he was standing under a sacred *vaṭa* tree—the *Ficus Indica*. Conf. Hemachandra, *Abhidhāna Chintamāni*, 1142 and 1136, ed. Boehl. and Rien, pp. 218 and 211; Deslongchamps, *Amarakoṣa*, pp. 87, 89; *Sātrājī Māhāt.* I. 270, 279.

† So in the *Rāmāyana* (II. 123) *Bharata* places the two shoes of *Rāma* in the thrones left vacant by his absence. Weber, *Über das Gātr. Māhāt.* pp. 18, 19.

‡ Conf. H. H. Wilson, *Vishnu Purāṇa*, p. 437; Hemachandra, *Abhidhāna Chint.* 710, 711.

§ *Sahastrakūṭa*—the ‘thousand peaked’—one of the sacred mounts of *Jaina* mythology.

and sixty-nine in the *pátíá*, or plate of *Meru*, a statue of *Lohapála*,* and a *Sidda Chakra*.† Coming out of this we enter an enclosure to the south of the *Khartaravasi tuk*. It goes by the name of *Seth Sákarachand Premachand* of Ahmadábád who built it in A.D. 1836. The principal temple enshrines twenty-two metal statues of *Párvanātha*, &c. A smaller one on the east, built at the same time by *Sáh Premachand Dámodar*, has eleven images of *Párvanātha*; another by *Seth Maganabhái*, the son of *Seth Karmachand Premachand* (A.D. 1843), has eighteen statues; whilst a third by *Sáh Khimachand Jamnadas* of Ahmadábád, built also in 1843 A.D., has fifteen statues of *Padmaprabhu*. There are also some other small temples.

Behind, or towards the east of the last, and to the south of the *Chaumukh*, is the *Tuk* of *Chhipavasi*. The temples are mostly small. One of them was erected by *Sáh Lalachand Surachand* and two by a *saṅghvi* named *Surji Málá* of *Pátana* in 1731 A.D.

PLATE 15.—*Nandisvara Dvīpa*.

To the south of the *tuk* of *Sákarachand Premachand* is that of *Seth Hemábhái Vakhatchand* of Ahmadábád, erected in (S. 1897) A.D. 1840. The principal temple in it is known by the name of *Sri Nandisvara Dvīpa*, and also as the temple of *Ujambái Hemábhái*: it is nearly square, but unique in its arrangements. The walls are of perforated stone-work, and inside—forming a large cross of five square compartments—are arranged fifty-three pyramidal altars or rather *dahgobas*—for such suggests itself as their original: they are not unlike miniature spires with compartments on the four sides for the marble *putlis* or images, whence they go by the name of *Chaumukhs*. In the central square is the largest of these spires, and in each of the four arms of the cross there is a pyramid of secondary size in the middle, and still smaller ones on each side of it with pairs at the angles, these latter touching each the corner of its fellow. The temple has no *vimána* but is covered by a central and four side domes.

One of the smaller temples was erected by *Seth Dáyábhái Anopachand* of Ahmadábád in 1841, and contains twelve images of *Kuntanātha*, &c., and two *Siddha Chakras*; another by a lady—*Prasannabái* of Ahmadábád—contains fifty images; and six small ones are empty. There is a *gotraj deví* or family goddess in these temples.

PLATE 16.—*View from the gate of the Nandisvara Dvīpa*.

As the visitor comes out of this enclosure the view across the *Motísáh* enclosure to the south-east, presents itself, with the temple of *Hirachand Ráya Karan* and the *Vághanapola*, on the southern summit.

PLATE 17, 18.—*Tuk and Temple of Hemábhái Vakhatchand*.

Turning to the north-west another enclosure meets the eye. It stands on a higher level than the one just left, and has a massive square tower in front, approached by a wide flight of steps between two

tanks. This *tuk* also goes by the name *Hemábhái Vakhatchand*,—the preceding being distinguished as his daughter *Ujambái's*, and this as his son *Premábhái Hemábhái's*. The principal temple here is by *Sáh Vakhatchand Khusálachand* of Ahmadábád, the father of *Hemábhái Vakhatchand*, built in A.D. 1826. From the south-east the tops of its three spires appear over the roof, and the projections of the three porches of the principal *mandapa*, each of which is crowned by an ornamental dome. But after the description given of the *Chaumukh*, further detail is unnecessary. This is said to contain a hundred and two stone and metal images, three *pañchatirthi*, seven *Siddhachakra* and two *Seth* and *Setháni*. To the east of the temple are three or four shrines, built by *Lalubhái Pínachand*, *Nagindás Hemábhái*, *Jasherabái* the daughter of *Nathu Šobhaga*, and *Hemábhái Vakhatchand* in 1829 and 1832.

The court, which measures fully ninety feet each way, is surrounded by cells or cloisters—(*bhamti*) on three sides; and each cell has its images and is surmounted by a spire, whilst in front runs an arcade with small domes on the roof. There are fourteen of these cells on the north, as many on the south, and thirteen on the west side. Outside the gate, in a small garden, is a shrine over a pair of feet of *Gautamaswami*, the principal disciple of *Mahāvira*.†

PLATES 19, 20.—*Temples of Modi Premachand and Ratnachand Jāherachand*.

Coming out of this, and passing a tank on the south side of it, we enter the most westerly *tuk* on this summit,—that of *Modi Premachand Lalachand* of Ahmadábád.‡ It contains three principal temples, some small ones, a shrine over the gate, and (like the *Chaumukh* and other enclosures) many cloister-cells, each enshrining one or more images of *tirthankaras*.

The central temple is considerably the largest, with its principal entrance from the east, while the ascent to the porches on the north and south is from the platforms on these sides. On the pillars of the the front porch guards are cut in *alto relievo*; and about half way up the walls, a deep belt of sculpture runs round the whole temple, containing pretty large representations of *Bhāvāni*, *Gaṇeśa*, and other favourites of the Hindu Pantheon. In narrow recesses between these there are smaller sculptures, some of them indecent in the extreme, but it must be said, that it is only in this enclosure that such are noticeable. The chief *mandapa* and the porches are crowned with plain low domes, and the *gaṇbhārī*, or shrine, with three spires. It was built by the Modi in 1786 A.D. and contains quite a row of idols raised against the back wall: the inventory mentions “sixty-eight statues of *Adisvara*, &c., two *pañchatirthi*, nine *siddhachakra*, in the *mandapa*—thirty-four images, twenty-nine in the two *pátíás*, one of *Chakresvari mātá*; one *Yaksha* in the second *gaṇbhārī*, two of *Yaksha* and *Yakshīni*, and one of *Padmāvatī*.”

* *Lohapála* a *Rājá* of *Sorath*, of whom the *Buddha-vīlása* relates that he was betrothed to *Chandra-Bekhá*, daughter of the king of *Ujjayini*. On requesting her to get some quere solved, she sent for her *guru* to *Kanauj*; “and on his approach the *Rājá* went out to meet him; but as he was naked further interview was delayed. At the entreaty of *Chandra-Bekhá*, however, who sent out clothes to him, he put on a white cloth and entered the city, and was much respected. This circumstance is stated as the origin of the *Śvetāmbaras*.” Delamaine, *On the Śrāvakas or Jinas*—*Trans. R. As. Soc.* vol. I. p. 416.

† From the information supplied to Major Mackenzie by *Chárukirti Ácharya*, the Jaina pontiff at Belligola, it appears that *Gómateswara* or *Gautamaswara Svami* is considered by the *Dráviḍa* Jains as the younger son of *Vṛjibabhanātha* by *Sunandakoti*, and consequently identical with *Báhubali* (vide ante p. 4). The *Ácharya* says that after *Bharata Chakravarti* had ruled over *Bharataketra* for a considerable time, “he appointed his younger brother, *Gómateswara Svami* to the government. Then abandoning the (*Karma*) actions or affections of mankind, he obtained the fruits of his sacred contemplation, and proceeded to *Moksha*, or heavenly salvation. *Gómateswara Svami*, after he was charged with the government, ruled for a considerable time, in a town named *Padmanabhapura*; in the end, he attained (*nirvāṇa*) beatitude in heaven, and departed thither. Since his death, the people worship him, in all respects as *Jineswara*, or god.” In *Maisur* the twenty-four *tirthankaras* are worshipped in the temples called

Basti, which are roofed; but in those known as *Bettu*—signifying ‘a hill’—and consisting of an open area surrounded by a wall, the only image is that of *Gómata Rājá*, who is always represented naked and of colossal size. The image at *Karkala*, said to have been made about A.D. 1492, is 88 feet in height; and another at *Belligola* is at least 54 feet high. *Asiat. Res.* vol. IX. pp. 260, 285. Vide ante p. 20, note.

‡ “Nothing,” says Colonel Tod, writing in 1822, “can better exemplify the omnipotence of wealth, than the circumstance that the name of the plebeian Modi, of but half a century’s duration, should extinguish that of the illustrious *Samprati Rāja*, who flourished in the second century of Vikrama, and who has left so many superb memorials of his piety, greatness, and good taste, in the temples of *Ajmir* and *Komal-mir*, being, moreover, universally recognised by the Jains as the greatest and best of their princes, since *Śrenika*, king of *Rājagriha*, to the present time, not even excepting the lords of *Anahilavāḍa*. I am indebted for this fact to the books of the *Ácharyas* (already mentioned), and local traditions, which combine the name of *Samprati* with that of the *Modi*. This last, however, was worthy of distinction, for he not only repaired and embellished the fallen temples, endowing them with funds for the support of the priests, but encircled them with a strong embattled wall for their defence. Nowhere are the gods better provided with the means of resistance, and here *Adinātha* and his disciples might remain free from all alarm, if they would put faith in the arm of flesh.”—Tod, *Travels in Western India*, pp. 288, 289.

Over the entrance gate is the temple of *Pundarikāśmī*, built by *Hemachand Lalachand* in 1786, with thirty images.

Immediately to the left of the entrance is a temple of bluish marble, facing the north. It was erected in 1803 A.D. by *Jacheri Ratanachand Jacherachand* of Surat, with twenty-two images in all, including those in a small apartment on the roof. And though, at first sight, differing considerably from the plan of the temples already described, it is derived from the same fundamental form: twelve points are so arranged in a square that, omitting the corner ones, the remaining eight in the periphery form a regular octagon, whilst four inside, form an inner square having the same length of side. This determines the arrangement of the marble pillars in the *mandapa* including the pilasters along the back wall. An additional aisle added behind, forms the sanctuary or *gaṇbhārā*, separated by a screen pierced with three doors. The spaces between the columns along the sides of the *mandapa* appear to have been closed after the temple was completed. The floor is, as usual, of black and white marble tessellated according to a common pattern. The columns of the outer square are tapering octagons; those of the inner of a more fanciful pattern; and at about two-thirds their height they have bracket capitals. Those in the front support curious ornamental trusses or *toranas* of marble; inside, the brackets support struts, inclined outwards at a slight angle, each carved with a human figure—mostly females. Over the four centre pillars is raised the chamber on the flat roof, and the shrine is crowned by three spires.

Opposite to this, on the north side, is a temple erected by *Jacheri Premachand Jacherachand* of Surat, of the same age and similar in size and plan, only the *mandapa* is open at the sides. A smaller temple in the south-east, built in 1798, contains 1452 pairs of *gaṇadhara paṅktā*. There are a few other small temples in the court, which is almost surrounded by cloisters or cell-shrines with a veranda in front. To the east of the marble temple is a range of eight of these, built in 1803, by different persons; and there are at least forty more round the court dating from 1791 to 1836 A.D.

PLATE 21.—Rock-cut Image of *Adibuddhaji*.

Descending from before *Ujambāi*'s temple, and turning a little to the west, we reach one with a low dome, built against the face of the rock: it seems to have no special keeper and contains only a colossal sitting figure hewn out of the rock—about 18 feet high, and from knee to knee it is 14½ feet. This represents "*Adibuddhaji*," that is *Adināthaji*,* but is vulgarly known as *Bhima Pādām* or *Bhima Pāṇḍava*;—it is perhaps a very old piece of workmanship though the temple over it is comparatively recent.

The image is painted white, the eyes, neck-lace, breasts, &c. being dark, but the body of the image is always more or less covered with yellow spots made with saffron by the worshippers.

X.

TEMPLES IN THE VALLEY.

PLATES 22 and 23.—The *Bālābhāi* and Southern Summit.

From a small platform behind the *Bhima Pāṇḍava* temple, an excellent view is obtained of the southern summit, with the *Bālābhāi* temple in the valley between. This temple stands in an enclosure or *tuk* 151 feet by 109, with round towers at the corners. It was built "by Śa Kalyāñji Kāhāñji of Bombay" in 1836, and is much of the general plan of the *Chaumukh*, except that the *gaṇbhārā* is oblong and

has a triple spire, and in such cases it has only one door, consequently the veranda round the back is wanting, but there are two stairs to the upper story. The images in such *gaṇbhārās* are arranged in row along the back, and in this temple number thirty-four of stone, two of metal, one *Siddha Chakra*, two *pañchatīrthī*, and a plate of the nine *grahas* or planets. In the *Ranga Maṇḍapa*, there are twenty-four images of the *Tirthaṅkaras*, and *Nābhī Rāja* on an elephant, whilst the upper story contains eighteen images of *Chaumukh*. In the cells at the door, as at the *Chaumukh*, we find *Chakreśvarī Mātā* and *Gōmukha Yaksha*. The shrine over the entrance is, of course, dedicated to *Pundarikā*.

To the north and south of the entrance there are two temples of secondary size; that on the north side is a *Chaumukh* temple built by *Ujambāi* the wife of *Patechchand Khosachand* of Bombay, in 1846, and dedicated to *Śūṭanātha*. The cells extend along the east and part of the south side, and were built by various *patrakas* in 1836, to enshrine a hundred and twenty-three images.

PLATE 24.—Roadway in front of the *Bālābhāi* temple.

From near the *Bhima Pāṇḍava*, a stair descends by the corner of the *Bālābhāi tuk* into the valley, and a broad passage separates the *Bālābhāi* from the *Motiśāh* enclosure. The latter has a back entrance from this passage, but a wide smooth path also leads round the south side to the front of the *Sugalapola*, where a slight descent leads down to the area in front.

PLATES 25—30.—The *Motiśāh*, &c.

Outside the front entrance of the *Motiśāh*, on the left hand, is a tank or *kuṇḍa* with a small shrine of *Kuntī* the mother of the *Pāṇḍavas*.† The enclosure or *tuk* itself, which is 231 feet by 234, is surrounded by a lofty wall with round towers at the corners, and is entered by a gate under a massive square projecting tower on the east side; inside the entrance of which, as in many other cases, we ascend by a few steps to the level of the enclosure within. This magnificent square, filled with temples, was constructed in 1835-1836, principally at the expense of *Śeṭh Motiśāh Amichand*, a wealthy merchant and banker of Bombay, and his relatives, and is said to have cost four or five lakhs of rupees. On entering the *tuk* the principal temple faces the visitor. It is of the same plan as the *Bālābhāi* temple, and its extreme dimensions are 67½ feet wide by 81 feet from east to west. On each side the steps leading up to the front entrance is a small shrine, the one of *Chakreśvarī Mātā*, the other of *Gōmukha Yaksha*; the north and south entrances are approached by flights of steps from the east, landing in the porches—the stairs leading to the upper story being behind these porches. All the porches have arches on three sides, and that in front has within the arch an elaborately carved double bracket or *torana*, and the entrance is guarded on either side by *dvārpālas*. The principal image in the *gaṇbhārā* is not quite so large as in the *Chaumukh*, and wears a massive embattled crown of gold. The temple is furnished with two hundred and five images, *Siddha chakras*, &c.

Over the entrance and facing the principal temple, is, as usual, that of *Pundarikāji gaṇadhara*, over the front of which is a sort of square pavilion, similar to the porches, and open on all sides.

To the north and south of the principal temple there are two pretty large temples on each side; in the four corners of the enclosure there are smaller ones; and along the back there are some five more small ones. One on the south side is a temple of *Sahasrakūṭa*, with its thousand and twenty-four little figures on the representation of the

* The name *Adi-Buddha* "affords," says Tod, "another proof of the identity of the impersonations of Buddha and the Jīnśvaras; indeed my authorities recognised no difference between *Adi-buddha* and *Adi-nāth*, the First Intelligence and First Divinity, though Europeans have contrived to puzzle themselves on the subject. Let them make a pilgrimage to the sacred mounts, and drink conviction at the fountain-head, from existing practise and from the professors of the doctrines." Close to it, he says, "is a

fountain, of healing influence, dedicated to *Khoros Mātā*, a form of the Great Mother, who disjoined (says the legend) the bones (*chor*) of the *dānvas* and *daityas*, the Titanic brood who infested and defiled all the places of sacrifice and worship in this holy land."—*Travels*, p. 288.

† "Tradition says it was executed at her command, while her sons were exiles in the forest of Virat." Tod, *Travels*, p. 282.

mountain, besides other images in the upper story, &c. It was erected by *Navalachand Galálachand* of Bombay. To the north of the gate on the west side, is a temple by *Khusálachand Túrúchand* of Surat, containing, besides twelve images of Chaumukhji &c., 1542 pairs of feet of the *ganadhara*s, and seven other images of stone and metal. A little to the north of it we again meet a small temple with the *pádúká* of *Adinátha* under the *Ráyana* tree: it was built by *Motichand*, the Son of *Seth Amichand Sákarachand*, the founder of the principal temple.

Along the east and south sides of this square there are continuous rows of shrines, built by various persons, and containing numerous images. The whole number in the *tuk* is reckoned at three thousand six hundred objects of worship.

Outside the enclosure, and to the north side of the entrance, there are two very pretty temples, the one by *Devachand Kalyánachand* of Khamblhat, built in 1836, and the other by *Sáh Mánachand Valabhadás* of Aurangabad in 1846. In front of the latter, is the small gate called *Rámopola*.

One of the most commanding views of this magnificent square is obtained from the roof of the *Bhima Pándava* temple, from which all the larger temples can be distinctly seen—indeed nearly all within the walls, except some of the smaller temples under the west wall.

XI.

TEMPLES IN THE VIMALAVASÍ TUK.

The only entrance to the enclosure on the southern summit is by the gateway near the south-east corner of the *Motisáh* enclosure, and which bears the name of the *Sugalapola* in commemoration of the munificence of a banker of Bengal.* Close to it is a pretty large tank “excavated by *Nogan*, the first Gohil of *Pálitpá*.”† To the right hand is the *Vágharapola* or “Tiger gate,” at which are a Tigress, *Bhairava*, and *Hanumána*, covered with oily vermillion. We are now at the end of a sort of ascending street lined on either side with temples, of which there are about sixty of all sizes and styles in this outer enclosure of the *Vimalavasí tuk*. We need only notice a few of them, and that very briefly.

PLATE 31. Temple of *Hirachand Ráya Karáya*.

To the left, on entering the gate is a temple of considerable size with three spires, built in 1803, by *Hirachand Ráya Karáya* of Daman and dedicated to *Sántinátha*. It has square porches on either side of the *Maydapa*, but is not in any way remarkable. Near it is a small shrine by the same merchant.

PLATES 32, 33, and 41.—The *Bhulaváni*.

Immediately to the west of *Hirachand's* temple is the much larger old temple known as the *Bhulaváni* or Labyrinth with a double row of small spires; it is separated from the preceding by a passage on a much lower level, spanned by two porticos at the entrances to two small shrines in the *Bhulaváni* building,—the first of *Śrī Chakresvarī Mátá*, established by *Dosi Karmaśá* of Chitod at the same time as he restored the great temple of *Ádiśvara Bhagavána* about 1530 A.D.; the second was dedicated in 1764 by *Túrúchand*, a *sañghéi* of Surat, to *Vághesvarī Mátá* who is represented sitting on a tiger. The entrance to the *Bhulaváni* proper, however, is some way up the street already alluded to; it is evidently an old building, though often restored and furnished afresh with images; and in the lap (*palāñthi*) of one of them—*Śrī Supársvanátha*, there is an inscription apparently ascribing the building to the *sañghéi*—*Rupaji Somaji* of Ahmadábád in A.D. 1618. Fragments of building of very different ages may be recognized in different parts of it, and some of them are probably as old as any now on the hill—perhaps dating even from the twelfth or

thirteenth century. It is divided into a series of small crypt-like apartments, mostly square in plan, but with the corners arched over so as to permit of an architrave to be carried round an octagon over which the dome rises. The domes are elaborately carved and some of them have pendentives of considerable beauty. The recesses cut off at the corners of the square have generally two marble images. The central shrine is peculiar: an opening in the floor enables us to look down to an image in the sunk story, right in front is a second, somewhat smaller, and in a sort of attic there is a third of still less size; the *sikháranas*, &c. of each image are elaborately carved. The pillars of this part of the building have pretty high bases, fully one-third of the shaft is square, above which it changes first to an octagon, then to sixteen sides, and above a narrow circular belt, it returns through the octagon to the square under the bracket of the capital. Those in the central shrine have a sort of dwarf column above, surmounted by a deep architrave.

Behind this pile which occupies an area of about 96 feet by 48, there is a large covered tank.

PLATES 34 and 35.—Various temples.

As we proceed westwards, we pass a very white temple, on the right hand side, covered by a dome. A few steps lead up to the door, on each side of which the wall is divided into panels of perforated stone. This is the temple of *Sáh Vardhichand Gulábachand* of Gwalior, built in 1852. It is extremely cramped in its dimensions and, architecturally, it may be considered a failure; but a step inside the door, you find there is an inner temple, formed of thin slabs of white marble, which the outer building only serves to protect. On each side the entrance of this inner temple, are carved and gilt upon the wall, two curious figures illustrative of *Jaina* cosmogony and topography. In the “*Mervastúpada*” *Rávan* figures prominently, and the visitor observes among the multitude of figures one represented flying the sun as a kite. On the other side is *Samet Sikhar*—done in a way that looks peculiarly Chinese. Entering the inner apartment, we find it nearly wholly occupied by a model of a temple of marble placed on a beautiful pedestal, and a black figure of *Pársvanátha* (whose proper complexion however is blue) with *Chandra Prabhu* the eighth *tirthankara*, in white marble, sitting before him.

On the south side there is a large temple with five *gañbháras* built by *Sáh Kuvárji Ládhá* of Bliamagar in 1758; and next to it another large one, also facing the north, built by *Motichand Sirachand* of Ajmir in 1857, and dedicated to *Dharmánátha*. On the north side, the next beyond *Vardhichand's* is that of *Sáh Mithachand Ládhá* of *Pátána*, built in 1812, facing the east, and dedicated to *Chandraprabhu*. The next stands nearer the path and is consequently better seen: it also faces the east, and was built in 1786 by *Vohorá Kesarisangha Ládhá* of Surat. It is dedicated to *Sambhavanátha*. Behind it, to the north, is another large temple built in 1726 by *Sáh Vadhu Sogidás* of *Anahilapattana*, and at present called the temple of *Boghalaśá*. It is dedicated to *Adinátha*. A little beyond *Vohorá's* is a smaller temple, with an open portico, on the east, built in 1803 by *Manet Dayáchanda Mayáchanda*, and beside it a marble temple, built at the same time, by *Paturá Kapurashanda Rikharadás* of *Śrī Mesápá*, and dedicated to *Padmaprabhu*. The next is very much larger and has a loftier spire than most of those in this enclosure. It is a Chaumukh temple with large porticoes on the four sides. It was originally built in 1629 by *Manet Jayamala Jestredlí* of Jodhpur. Locally it is known as the “temple of a hundred columns” (*Sata-sthamba*) though the number of separate pillars outside is only sixty-four. It contains four Chaumukh images of *Mahávirasráni*, &c.

Returning to the temple of *Motichand Sirachand* on the south

* Tod, *Travels*, p. 282.

† *Ibid.*

side, and again advancing westward, we pass a small temple to *Sumatinātha*, another built by *Pārekā Somachanda* of Ahmadābād in 1625, and a recent one dedicated to *Pārsvanātha*, and then come to that called "the temple of *Jagat Seth*." If really erected by him, it does not convey a very high idea of the pious munificence of the wealthy banker of Bengal, from whose house at *Marshidābād*, a party of Marāṭha horse, under *Mir Habib* the *divān* of Orisa, carried off fully two *kāroṛs* of Arkot rupees in April 1742,* without putting him to serious inconvenience. The temple is a comparatively small one with a portico in front and dedicated to *Sumatinātha*—the fifth *tīrthānkara*: on his left sits *Rishabhānātha* and on the right *Sāntinātha*. The shrine has an abundance of elaborate carving about these and the eight other images that occupy it; but though the temple has gone by the name of *Jagat Seth Alamechand* for the last fifty years at least, in the lap of the image of *Sumatinātha* there is inscribed "built by *saṅghai Kachara Kikā* in Samvat 1810," i. e. A.D. 1753. Next to it is a large temple on the road, built by *Sāh Rājī Abhechanda* of *Raṇḍhanapura* in 1779, and dedicated to *Pārsvanātha* with the *Śeṣaphaṇi* or serpent's hood canopy,† carved in beautiful white marble. This canopy closely resembles those over the *Nāga* figures at *Ajanta* and in other Buddhist sculptures, and forms another point of resemblance between the Jaina and Buddha symbols. Owing to the nature of the material, however, it is much larger and more elaborately carved than is usually the case in existing Buddha sculptures.

Passing a group of temples on the left, which we need not describe, we reach the head of the street or path, looking back from whence, we command a view of portions at least of most of the temples down to the gate.

PLATES 36 to 38.—*Kumārāpāla's and neighboring temples.*

Here the path turns a little to the south terminating in an area round one or two trees. On the south side is the temple of *Kumārāpāla* of *Anahilapura*. It is loftier but somewhat in the style of the *Bhulavāṇi*, and forms a fine block with low towers. The door of the shrine is of yellowish stone minutely carved, and over the *Rishabhadeva* is a fine canopy of bluish marble. Inside it has a court and separate shrines,—the whole number of *puṭṭis* or images being eighty-four. Though one of the oldest temples on the hill, it has been so often repaired, if not entirely rebuilt, that it would be difficult to point out any portion that can with certainty be ascribed to the original temple.

In the south-east of the area, a small temple has just been rebuilt, and behind it is the group of temples passed in approaching this point.

On the north side there is a group of temples, two of them built about 1829, the one by *Mulaji Puriji Pāliā* of *Ratlām* and dedicated to *Adinātha*, containing, among other objects of worship a statue of *Khetarāpāla* and a *yantra* or *jantra*—a drawing on a sheet of copper; the other built by *Trikamji Kūhānji* of *Bombay*, with a third built in 1769, are dedicated to *Samhavanātha* the third *tīrthānkara*; a fourth temple in this group was built by *Sāh Padamsi* of *Nagar* in 1619 A.D.; one of these has a deep belt of sculptured figures round the whole temple, reminding one of the old temple at *Ambarnāth* near *Kalyāna*.

Behind these, and in an enclosure by itself, to the west of the

temple of *Mānet Jāyamala* is a large temple. It is the only one on the hill belonging to the *Digambara* sect of Jains, and was built in 1629 A.D. by a *saṅghai* named *Rāghavaji Rāmaji* of the *Humāda Vāṇiā* caste and a native of Ahmadābād. The principal *mandapa* is covered by a large low dome, and it has domed porches on the east, north, and south sides; the *gaṁbhārā* is on the west and is said to contain fourteen images of *Sāntinātha*, a statue of a *devī* or goddess, five metal images, &c. But it is rare to find it open or get access to the interior.

PLATE 39.—*The Hāthipola.*

To the west of the temple of *Kumārāpāla* is the *Hāthipola* or 'Elephant gate,' so named from two elephants in *basso relievo* in the plaster at the sides of the entrance. Inside this there is an area of about fifty feet wide to the next gate. It contains two small shrines—one of *Gaṇapati*, the elephant-headed, pot-bellied, Hindu god of wisdom,—the other of *Annapūrṇā*, the goddess of abundance, a beneficent form of *Bhagvati*.

PLATES 40, 41.—*The Adīśvara Bhagavāna.*

Within the *Hāthipola* there is another gate, that of the temple of *Pundarikasāmī*, passing through which, the first temple that meets the view is the great temple, the *sanctum sanctorum* of the *tīrtha*, the shrine of *Mūlanāyaka Śrī Adīśvara Bhagavāna*. "All that is most celebrated for antiquity or sanctity," says Col. Tod,‡ "is contained in this court: but sectarian animosities, the ambition to be regarded as founders, and the bigotry of other creeds, have all conspired to deface the good works which faith had planted on this holy mount. It is notorious that sectarian zeal, amongst persons of similar faith, is more destructive than the hatred of those of dissimilar creeds; and here, from the mouths of learned Jains, whose universal law is to 'hurt no sentient being,' I became acquainted with the fact, that the wars of their two chief sects, the *Tapā-gachha* and *Khartara-gachha*, did more than the Islamites to destroy all records of the past; for 'when the *Tapās* had the ascendancy, they tore down the inscribed tablets of the *Khartaras*, and replaced them by their own, which again were broken into fragments, when, during the reign of *Siddha Rāja*, the *Khartaras* had power." The consequence is that no entire structure on the hill can lay claim even to a moderate antiquity, all have been rebuilt or repaired and altered.

The great temple is, on the whole, an imposing edifice, but so very similar in plan to all the other temples of the class that description is almost unnecessary. It differs from the *Chaumukh* mainly in the *mandapa* being of two stories, and in the absence of the veranda round the outside of the *gaṁbhārā*, but it is surrounded by little cells or shrines—not parts of the original design, but added by votaries in later times. And so closely is it hemmed in on every side, that it is impossible to get a view of the whole temple at once, except from the front. Looking up at the spire, especially from the passage round its base, the spectator is struck by the strong resemblance it bears to an erection of wood: indeed it can hardly be credited that such a structure, so carved, could ever have been devised in stone; it must originally have been simply a copy of what had first been made only in wood.

The statue of *Rishabhadeva* in the shrine is of colossal size, with the usual crystal eyes, a golden collar and bracelets, and a crown.

* Mill does not give any date, but Sayid. Ghulam Husain Khān says it occurred in the month of *Safar*, of 1155 Hijra. His translator adds in a note, that *Jagat Seth Alamechand's* house, even in 1786, contained no less than two thousand souls, and that after the loss of the sum mentioned above, equal to two and a half millions sterling,—"a loss which would depress any monarch in Europe, affected him so little, that he continued to give Government bills of exchange at eight of full one *kārōr* at a time." A recent Hindu writer says, "the famous *Seths*, of whom Burke remarked in the House of Commons, 'that their transactions were as extensive as those of the Bank of England,' and of whom the natives say that they proposed to block up the passage of the *Bhāgiratī* with *rupees*, are now reduced to the greatest poverty. One of their descendants still lives, and occupies the ancient ancestral residence, which

is in a very dilapidated state. He subsisted for many years by the sale of the family jewels, till, at last, the British government granted him a monthly pension of 1,200 Rupees. His ancestors were reputed to have possessed ten *kārōrs* of rupees. The title of *Jagat Seth*, or Banker of the World, was conferred upon the family by the emperor of Delhi."—Conf. Mill and Wilson's *Hist of British India*, (4th ed.) vol. III. p. 157; *Śiv Mutakharin*, vol. I. p. 426; Bholanath Chunder, *Travels of a Hindu*, vol. I. pp. 78, 79.

† Vide ante p. 6, note †. This accompaniment of *Pārsvanātha* is pretty common on the hill, "suggesting," says Tod, "another curious analogy to the Egyptian Hermes, whose symbol was the serpent, and one of his names *Phanotee*."—*Travels*, p. 283.

‡ *Travels*, &c. p. 284.

The other statues are very numerous: besides the great image, there are fifty-five smaller tirthankaras in the shrine, and a much larger number in the *Ranga mandapa*, besides two *Kausagiya* standing beside *Adinātha*; *Nābhīrājī*, and *Marudevi*—seated as usual on a marble elephant near the door of the shrine; and a *Jugaliyā** also on an elephant. In the upper story there are, in the *gambhārā*, besides thirty-three images of the *tirthankaras*, one of *Gautamasvāmī*, one of *Mahālakshmi*, two *tapasīs* or ascetics, and two pairs of feet; and in the *mandapa*, ninety-three of *tirthankaras* and two *tapasīs*—a goodly assemblage of two hundred and seventy-four objects of adoration.

Colonel Tod quotes a list of erections, derived apparently from some native source, which probably applies to the successive restorations of this temple rather than to separate buildings on different sites. It runs thus:—"The first building was erected by *Bharata*; the next by the eighth in descent from him *Dhankariya*; the third by *Isa-Nanda*, a *devatā* or god; the fourth by *Mahendra*; the fifth by *Brimsandra*; the sixth by *Bhacarhatti*; the seventh by *Sāgara Chakrapati*, a universal potentate; the eighth by *Vintra-Indra*; the ninth by *Chandra Jessa*; the tenth by *Chakra Aegudā*; the eleventh by *Rājā Rāmachandra*; the twelfth by the *Pāṇḍava* brothers; the thirteenth by *Jāvaḍa Śāh*, a merchant of *Kāśmīr*, one hundred years after *Vikramāditya*; the fourteenth by *Bahārdeva Mehta*, minister to *Rājā Siddha-Rājā* of *Anahilavāḍa*; the fifteenth by *Samarā Sarang*, uncle to the king of *Dehli*, in S. 1371; the sixteenth by *Karma Dosi*, 'the slave of good works,' minister of *Chitoḍ*, in S. 1578."† The earlier of these founders or restorers may be rejected as mythical, but a Jaina account obtained on the spot states that 'this temple was built by *Jāvaḍaśā* in *Samvat* 1018 (A.D. 961) being its thirteenth *uddhāra* or restoration, and it is there to the present day.' Then *Bāhaḍa*, the minister of *Kumārāpāla* spent 'two kārors and ninety-seven lakhs in constructing a stone temple,'‡ and possibly in restoring this in A.D. 1154. Next we find it further stated by *Merutunga* that "In *Samvat* 1371 (A.D. 1314) on account of troubles from the *Yavanas* (Muhammadans), when the image of *Jāvaḍa* was lost, a new one was set up by *Samarāra*,"—the same person as Tod's 'Sumra Sarang.' The local account goes on to say that 'in *Jāvaḍa's* temple was placed a statue—the sixteenth *uddhāra* by *Karma Śāh* of *Chitoḍ* in the year *Samvat* 1587' (A.D. 1530). This agrees with the statement in one of the inscriptions in the vestibule of the temple, of which the following § is a translation:—

The manner of constructing the temple of the great and ever-to-be praised *A'dis'varaji* is here exactly written—He is our god and the master of all. This temple was begun in the reign of *Bahādūr Shāh*, son of *Mahmūd Shāh*, King of *Gujarāt*, in the year *Samvat* 1582, by *Dosi Karma Śāh*, the agent of *Mujād Khān*, *Diwān* of the Kingdom. The *Satruñjaya* Hill is also called *Chitrakot Naror*. It is necessary to record that the temple of *A'dis'varaji* will be constructed altogether sixteen different times: this of *Dosi Karma Śāh* is the 7th. Where is it erected? On the *Pālitānā* Hill by one strong in the Jaina faith, and for the ornament of the sacred mountain.

Throughout *Gujarāt*, and in the opinion of all persons of consequence, this hill is the choicest of all hills; whoever offers up his prayers upon it will be supremely happy and prosperous; its trees are like the *Kalpavriksha*, and it resembles the golden hill of *Meru*; indeed it is the best of all spots for a temple of the Jainas: everyone who sees it becomes delighted, and he that dwells there has all his sins pardoned. The *Rājā* of the hill was *Śrī Kumbhājī*, who was a mighty man, and like *Agastya Rishi*, who was born from *Kumbhā*, and who swallowed up the ocean, so this *Rājā* devoured all

his enemies. His son *Saṅghma Śingha*, was victorious in war—his grandson *Rājamallā* was more hardy than any other *Rājā* in battle—*Rājamallā's* son *Ratna Śingha* was worthy of the throne, even as a *Devā*, and brave as a lion. In his reign lived the founder of the temple.

On the hill of *Gopaha* resided a *Jatī* named *Bapabhat*, who had retired from the world for the purpose of penance and devotion; thither went *Dosi Karma Śāh* with his wife; the ascetic instructed them in wisdom, and convinced him that money and even life were things of no moment—all his race were persons of renown and chastity. His pedigree is as follows:—*Sarasadev's* son was *Rāmadev*, and his *Lakha*, his son was *Bhuvanapāla*, and his *Kheto*, who was the father of *Narasingha*, who had two wives, *Thārdēvi* of noble birth, and *Leta* very religious; their descendants were all prosperous; the first son named *Ratna Akha* was worth a hundred karors of Rupees, he resided at *Śrī Chitrakot*, his wife was extremely virtuous, and he had two sons *Manjha* and *Hira*; the third brother's wife was a treasure of wisdom, she had one son; the fourth brother was named *Duerat*, whose wife was full of faith and devotion, their son was named *Kelara*; another was named *Bhoja*, whose wife was universally accomplished, their son was *Māhavarjī*, endowed with a patient disposition, penetrating intellect, and sound wisdom; he had one sister named *Virā*; *Dosi Karma Śāh's* first wife was *Kapur Devi*, and second, *Kamat Devi*; his son was named *Surajī Prabhākar*. Such is the pedigree of *Dosi Karma Śāh*. Now is to be recorded the consecration of the Lord of the Jaina faith. In the reign of *Śrī Rājā Ratna Śingha*, gifts were distributed and honours paid to holy men agreeably to the *Sāstras*,—*Śrī Dosi Karma Śāh* was much beloved by the *Rājā*. Whoever will listen to the account of the *Chitrakot* hill will have all his sins pardoned. He obtained by his wisdom, honour from the King and from all the numerous learned men of *Gujarāt*: his patron, the *Diwān Mujād Khān*, was as brave as the lion of the wilderness: in his service he obtained much honour and wealth. He came to *Pālitānā* to erect the temple of *A'dis'varaji* as a place of refuge for all the brave and good of the earth, with great pomp and festivity, dancing and singing, according to the instruction of his spiritual guide, with the melody of various instruments—the church, the *changa* and *mridanga*, the *meri*, the *viṇa*, the *wasna*, the *nalruclina*, and the *sūra*; every body being dressed in their best clothes and with jewellery, elephants, horses, carriages, palkis, all joining in procession: thus at an auspicious moment, on Thursday 6th *Bais'akh vadi*, in the era of king *Vikramāditya*, 1587, the consecration of the shadow of *A'dis'varaji* took place. All the great, learned, and holy pandits and the most intelligent men of the assembly aided in this seventh consecration of the temple. Thus in the *Kaliyuga* age, this temple was erected the seventh time by permission of the king, that every one of the Jaina faith might, by coming to *Pālitānā* obtain happiness for his soul. May the family of *Dosi Karmas'ah* be ever happy and prosperous: such a work as that he has performed was never before done or ever will be; since, though under Muhammadan rule, still the force and weight of his character gratified both king and people, and thus the consecration of the temple was permitted. The fame of *Dosi Karmas'ah*, inhabitant of *Chitrakot*, is spread throughout the world as the full moon shines over the earth; the various bands of pilgrims who visit *Pālitānā* are filled with delight at the view."

The following inscription also, from the other side of the entrance, appears to relate to the dedication of additional images and repairs executed on this temple by *Tejapāla*, a goldsmith of *Khambhāt* A.D. 1589 to 1593:—

Of the divine race of *Ukasa* was born the excellent *Śrī Sivārāja*, goldsmith, of religious character. His son was *Śrīdhara*, his son *Parvata*, his son *Kāla*, his son *Wādha*, his son *Bali*, his son *Rajādī*, whose wife was *Sahsani*. They were like *Indra* and *Indrāni*. Their son was *Tejapāla*, dear to the good, obedient to his parents, benevolent. Like *Ratī* the wife of *Kāma* or *Rambhā* of *Hari*, or *Gaurī* of *Śiva*, was his beloved wife *Gāḷadā*. This happy couple, respectable and honourable as *Indra* and his bride, enjoyed

* The Jainas entertain the notion that in the reproduction of the world in the first *Arā* of the *Sarpinikāla* period, from a cave in a mountain fourteen pairs sprang into existence from a former seed; these were the *Yugaliyas*—so called from being born, living, and dying in pairs. They were free from the baser passions, and were furnished with all they required, as food, clothing, &c. by ten trees called *Kalpavriksha*. In the third *Arā* of the *Sarpinī* period the fruits of these trees fell and a *Jinēvāra* appears to teach men the arts. *Nābhī Rājā* and *Marudevi* were *Yugalas* and the first person

born singly was *Rishabhānandha*, the first *Tirthankara*.—Conf. *Hemachandra*, *Abhidh. Chint.* 132—135.

† Tod, *Travels in Western India*, pp. 280, 281.

‡ Dr. Bhāu Dāji, *Jour. Bomb. Br. R. As. Soc.* vol. IX. p. 156.

§ This translation, prepared by Capt. (now General) Le Grand Jacob, was published in the *Jour. Bomb. Br. R. As. Soc.* vol. I. pp. 57—59. Unfortunately the original was not published with it; "the 7th consecration" is probably an error for "the 16th."

happiness. Known for their conspicuous temperance, distinguished for their success, eminently fortunate and wise, like the chief sages, their voice was so sweet that *Amrita* wept for envy, devotion itself did homage to their character. They were distinguished for piety, for offerings, and especially for the restoration of a *chaitya*. In the year S. 1646 the goldsmith *Tejapāla*, in an auspicious day, joyfully dedicated the images of *Parvāṇḍha* and *Anantānātha*. Formerly in the famous *Tirtha Śatruñjaya* there was a notable *chaitya*, beautified with numerous jewels, and several persons had increased the splendour of the place by their efforts in succession. In the year 1588, at this *tirtha*, *Sālu Karna* built a *chaitya* remarkable for elegance and ornaments. Seeing this divine *vihāra* in decay *Tejapāla* considered in his mind when the *chaitya* would be restored. Next day, after consulting his *guru*, this prince of *Vāṇiā*, who lived in *Śrī Stambha*, resolved to secure prosperity by devoting his wealth to the house of *Arhanta* at *Śatruñjaya*, and to gratify a host of ancestors by the restoration of the *chaitya* on the sacred top of *Vimalāchala*. He made a golden vessel on the top of the *chaitya*, with a point piercing heaven. It was fifty-two cubits high, within one cubit of heaven. *Lakṣmī* was quite outdone. The 1245 golden vessels, like the vessels in the forehead of the sacred elephants, shine in this temple like suns compelled by the force of *Rāhu* to minister to his glory; twenty-nine lions seem ready to destroy at once all the elephants assailing them. Four *Yoginīs* appear in beauty like the four quarters of heaven, in attendance in the temple. The regents of the compass appear in this temple like religious worshippers, seventy-two windows admit the fragrance like seventy-two flowers filling the world with odour. Four arches appear like four faces of the deity in creative power. Four saints in the temple are like four incarnations of religion. Thirty-two images at the door, more beautiful than the wife of *Indra*, are like wives looking out for their husbands. Thirty-two wreaths hanging from the lintel are like the regular teeth of women. Twenty-four elephants large as mountains are like twenty-four deities come in this form to worship. Seventy-four pillars, high as *Meru*, are like all the (64) *Indras* with the (10) regents of the compass come to pay homage. In the year S. 1649 he was favoured with help of *Vrjī Thākur*, as a garden is refreshed with rain, and to the delight of all, appeared the building of this wise man like the *chaitya* in *Aśtāpada*. May this *chaitya* in *Śatruñjaya* called *Nandavārikāna* like the four *chaityas*, *Dharmamedinī*, *Bhujangeshā*, *Prināta*, and *Vīṇastāpa*, bestow on us our desires. On hearing the cost of this noble building men exclaim, *Tejapāla* must be in possession of the wishing-tree.

In the year S. 1650 *Tejapāla* called a meeting at *Śatruñjaya*, and with the help of his *guru* dedicated this *chaitya* on an auspicious day of the *Vijaya* year. Seeing the *chaitya*, all men rejoice as lilies when they see the sun, or as the sea at full moon, or as peacocks in rain. *Śrī Rāmji* gladly made a new square *chaitya*, by the command of the *Thākur*, *Prottun Ganjasa Kujarāja* made a second, *Mulasreshthi* a third, and *Nikāna* a fourth. The enclosure with those four *chaityas* filling the world with light, like pearls strung together, make the top of *Śatruñjaya* like the *Svargaloka* of *Indra*. The *chaitya* was adorned by the art of the chief carpenter *Wasta*, from whom *Viśvakarma* himself might take lessons. *Hema Vijaya* the pupil of the virtuous *Kamala Vijaya* composed this eulogium, adorned with beauties as a woman with jewels. May it remain for ever famous. *Mālharā* and *Nānā* carved this inscription which was written out by *Jaya Sāgara*, as the eulogium of the sacred creation of *Tejapāla* the goldsmith.*

Of the numerous temples in this square only a very few can be noticed. An arch connects the porch on the south side of the great temple with the front of the temple of *Śeṣhkuṭa* or *Sahasrakuṭa*, built in 1639 by a *saṅghai* named *Gorindajī* of *Diva*. It contains a large square block of yellowish marble, carved with small images in thirteen lines, the lower five broken to make room for a larger figure, but the upper eight having each fifteen images in a line on each face. On the whole block there are a thousand and twenty-four images, and there

are eleven separate ones in niches of the temple. The temple similarly situated on the north side is that of the *ganadhara paglān* or feet of the first teachers. It contains a sort of altar of bluish marble slabs raised one above another, the upper one covered with the regulated number of fourteen hundred and fifty-two pairs of feet.

PLATES 42, 43.—Temple of *Sameta Sikkhara* and *Marble Temple*.

To the west of the temple of *Śeṣhkuṭa* is a small *chaumukh* temple built by *Rupachand* of *Surat* in 1791, and to the west of this again, is the temple of *Sameta Sikkhara*, a pavilion, or *maṇḍapa* over an octagonal *stupa*, having on the top of the pedestal, on alternate sides, three and two pairs of feet, or in all twenty,—with twenty-six marble images at the angles, &c. Behind the great temple, are many little temples over *charaṇa* or *paglān*, and to the north-west the eye is arrested by a small shrine of the purest white marble, erected by *Dalpatbhāi Bhagubhāi* of *Ahmadābād* over two feet—very large ones—of *Adiśvara Bhagavāna*. This is the restoration of a shrine consecrated by *Dosi Karmasā* of *Chitod* on the 6th of *Baisakh* vad, S. 1587 or A.D. 1530. The temple is overshadowed by the *Rāna* or *Rāyana* tree, “believed by the faithful to be a never-dying scion of that which shaded the first of their prophets, and which now overshadows his sanctified *pādūkā*.”† Near it is a temple of *Śrī Hira Vijaya Śūri*, so often mentioned already. It was built in 1595 to contain one pair of feet.

Returning to the square in front of the great temple, we find on north side of it the temple of *Mandiravāmī*—who is sometimes apparently considered as a *Tirthāṅkara*, though his name has no place in the modern orthodox lists.‡ This temple also goes by the name of *Visotamiji*: it was erected by *Sāh Chāmpsi Mānsingh* of the *Oswāla gachha* of *Ahmadābād* in 1620 A.D. The principal image is that of *Adinātha*, and among the others, are a *Dikpāla*, and *Kausagā* or standing meditative figures of *Visotamā* and *Sarasvatī*. It has a sort of open canopy above the porch. Nearly opposite to it, on the south side, is a similar temple—that of *Pañchabhāyā* built in 1610 A.D. by *Suradās Lakṣmidās*, a *saṅghai* of the *Khartara gachha* from *Vikramanagar*.

PLATES 44, 45.—Temples of *Rāmaji Gaṇḍhāra*, and *Bāhu Scāmi*.

The temple of *Rāmaji* of *Gaṇḍhāra* in the north-east corner of the square is a *chaumukh* of two stories. It is dedicated to *Sāntinātha*, and with the temple opposite to it, on the south side, is one of the larger temples in this enclosure. Over the gateway on the west side is the shrine of *Puṇḍarikāśvāmī*, built by *Dosi Karma Sāh* of *Chitod* about the same time as he restored the great temple; and as with it,—this is called the sixteenth *uddhāra* or restoration. The shrine consists of three rooms furnished with above a hundred images of various sizes—the principal one with a fillet round the head, knee and shoulder caps, breasts, &c. of silver. The door is also of the same metal. Close to this temple, on the south side, is another large one, built in the sixteenth century, with a large open *maṇḍapa* to the north.

Of the numerous small shrines around this court it is impossible to give any detailed account. The number of images, pairs of feet, &c. in this single enclosure is reckoned at nearly five thousand. Among the older shrines we find the dates 1286 A.D. ascribed to one, built by *Rāja Abhepāla*, as the plate states;—1252 to one beside it; 1227 to the small temple of *Sāh Jasapāla*; and two others are as old as 1109 and 1132 A.D. respectively;—but for the accuracy of these dates nothing further is alleged than that they are taken from *Jaina* accounts.

* This version has been prepared from the Sanskrit copy in the *Jour. Bomb. Br. R. Asiat. Soc.* vol. I. pp. 100–103, by the Rev. R. Stothert, M.A. The translation by Bāl Gangādhara Shastri, as given in the same volume (pp. 63–66) is so unsatisfactory, and so defaced by typographical blunders as to be nearly useless.

† *Tod, Travels*, &c., p. 286.

‡ He is apparently of *Digambara* introduction, as he figures in the *Buddha Vilāsa*,

in which he is represented as being five hundred bows' length or two thousand cubits high, and inhabiting *Vibhī-kaketa* or *Vileha-kaketa*, where they say he was visited and worshipped by *Muni Kunda Kunda Acharya* the chief priest of *Chitod*, who lived about S. 749 or A.D. 692. It is probable the number of the *tirthāṅkaras* has been altered at different times: and the sect of *Rāmaseva* even made new ones.—Conf. Delamaine, *Trans. R. Asiat. Soc.* vol. I. p. 418.

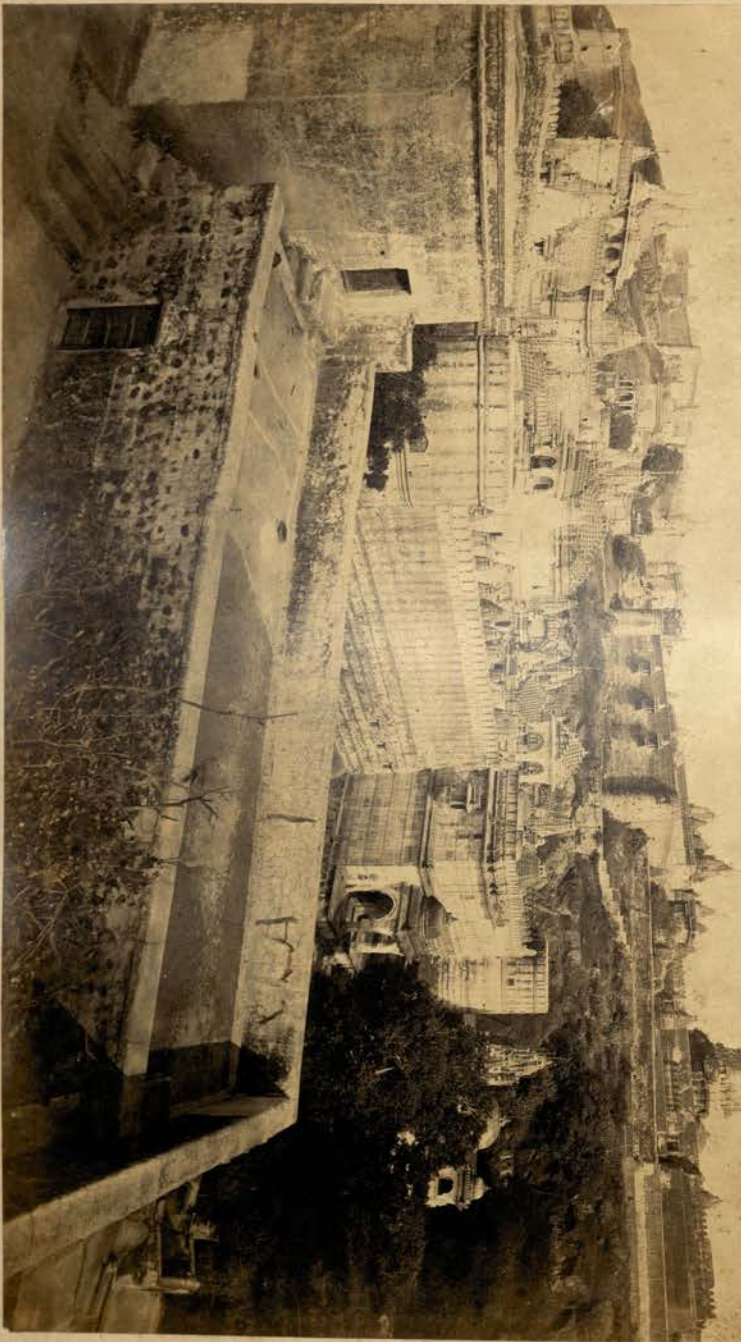
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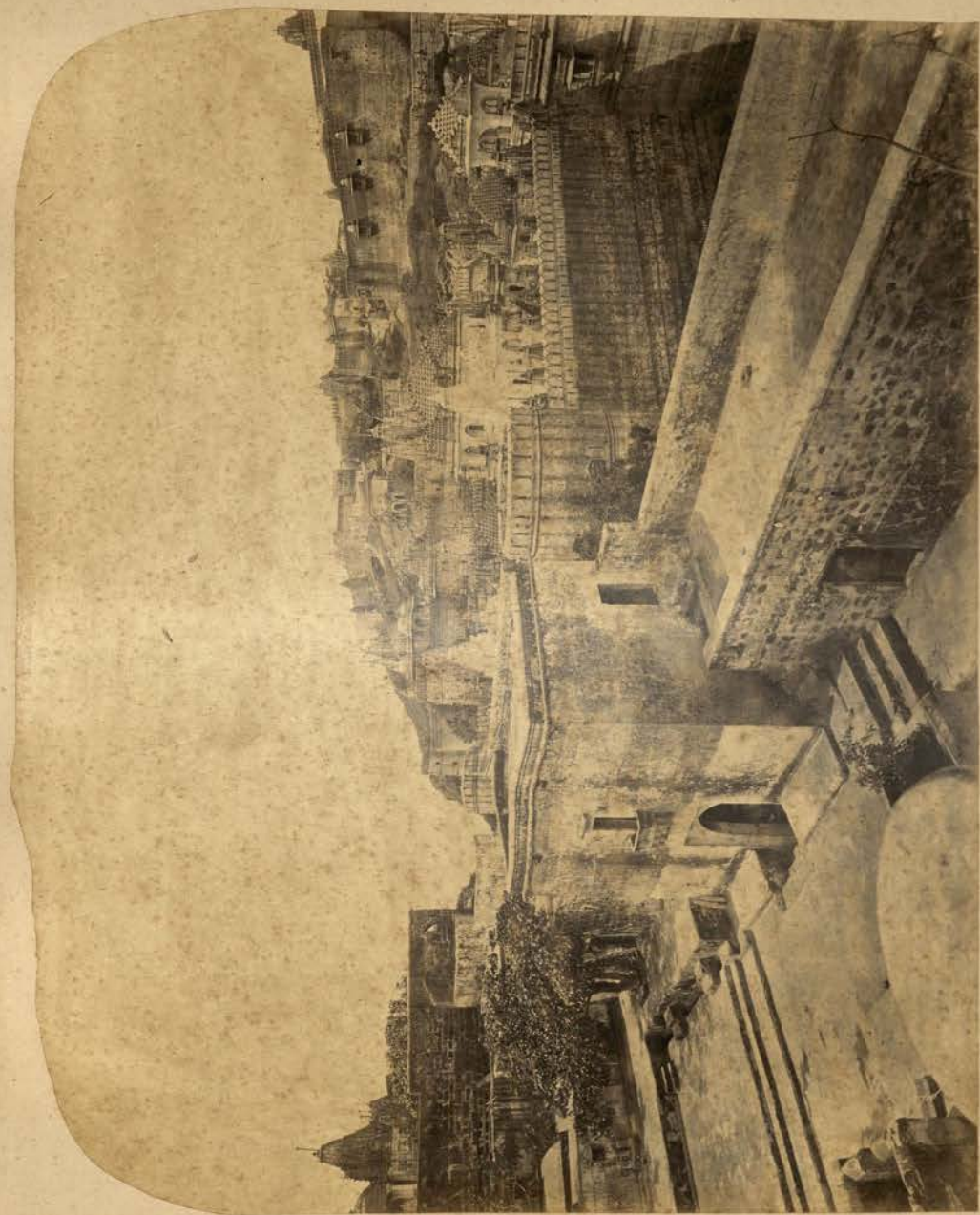


1.-SATORUNJAYA-FROM THE NORTH SUMMIT.

富士山。

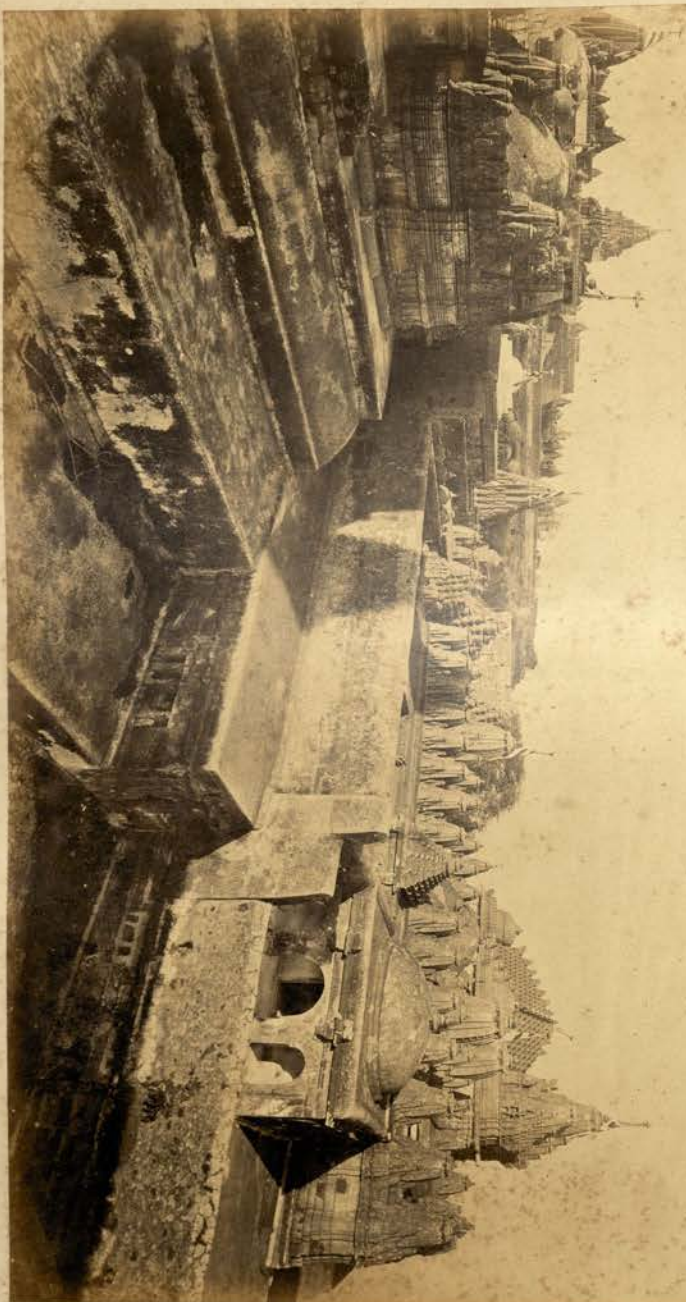


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 सार मस्जिद मस्जिदों का दृश्य—यहाँ से सार मस्जिद का दृश्य.



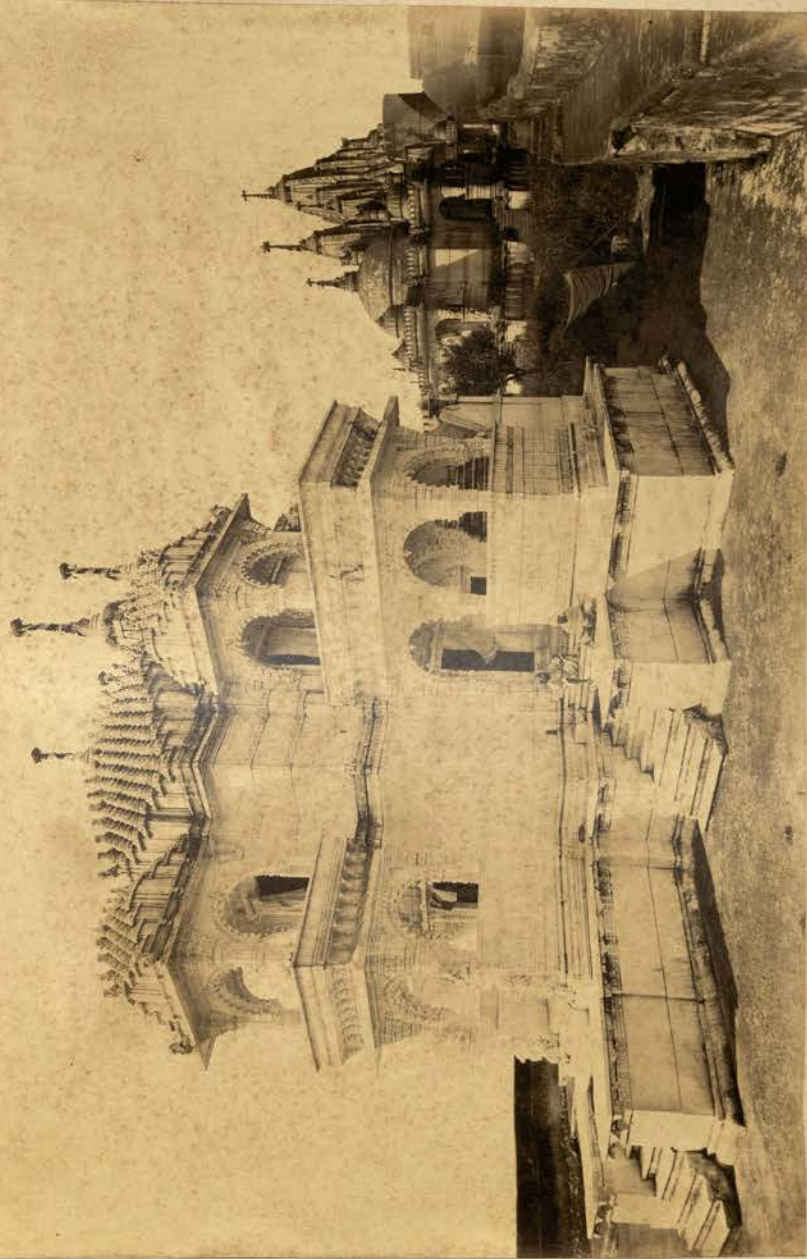
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प्रथम दृश्य दक्षिण दिशा.

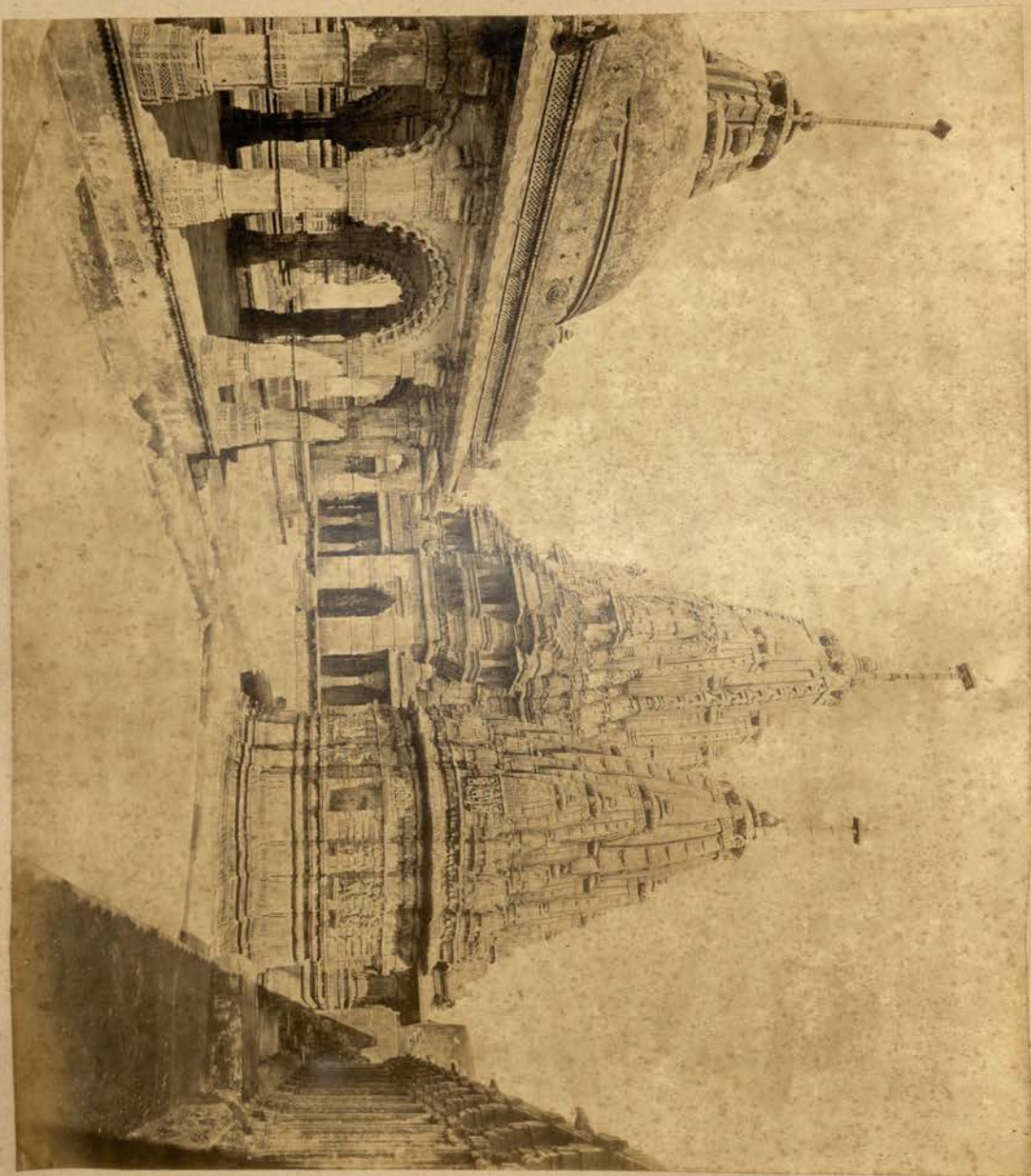


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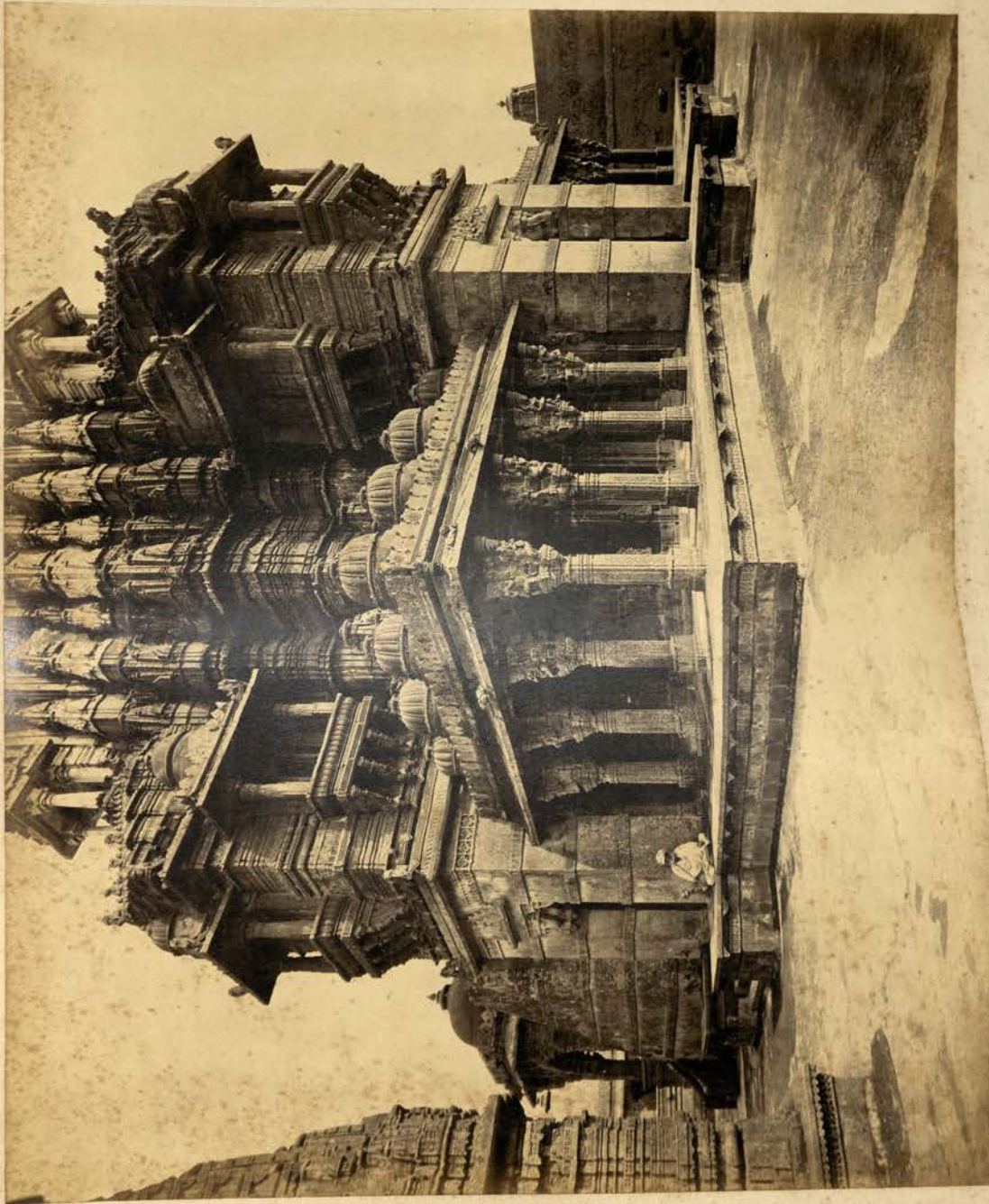
पुस्तकालय वास्तवीय विद्यालय मन्त्रालय



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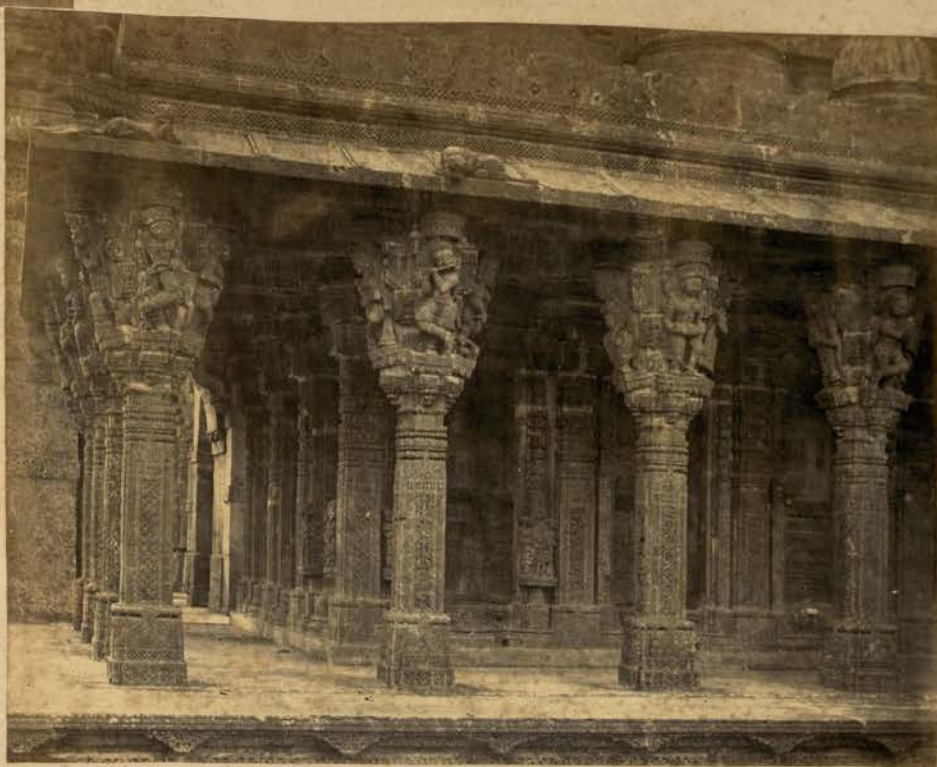
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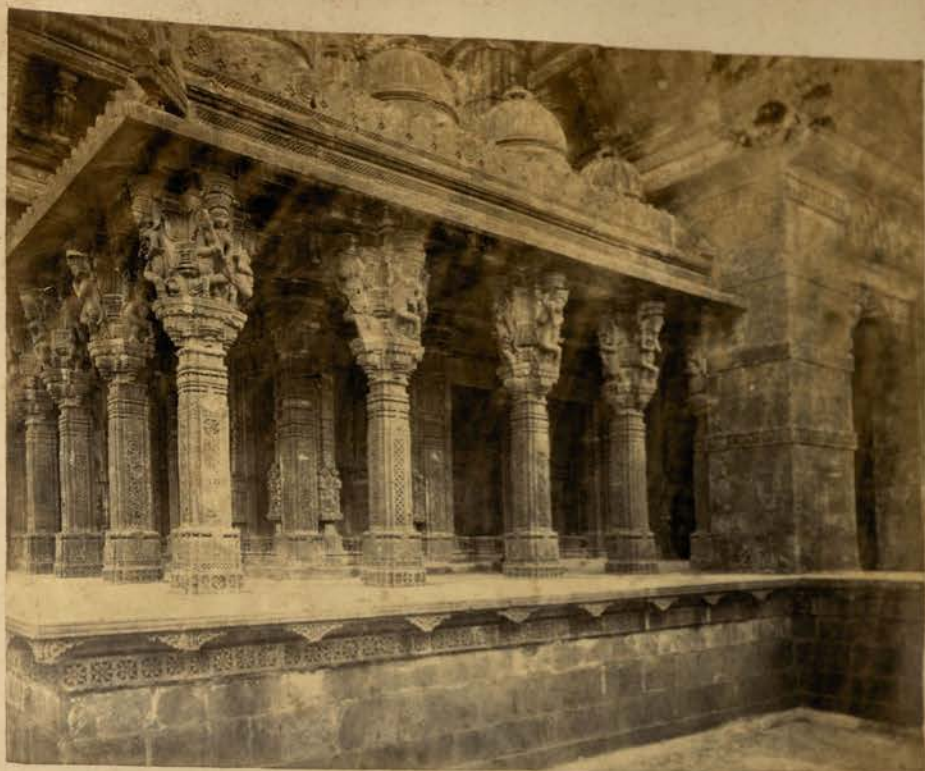
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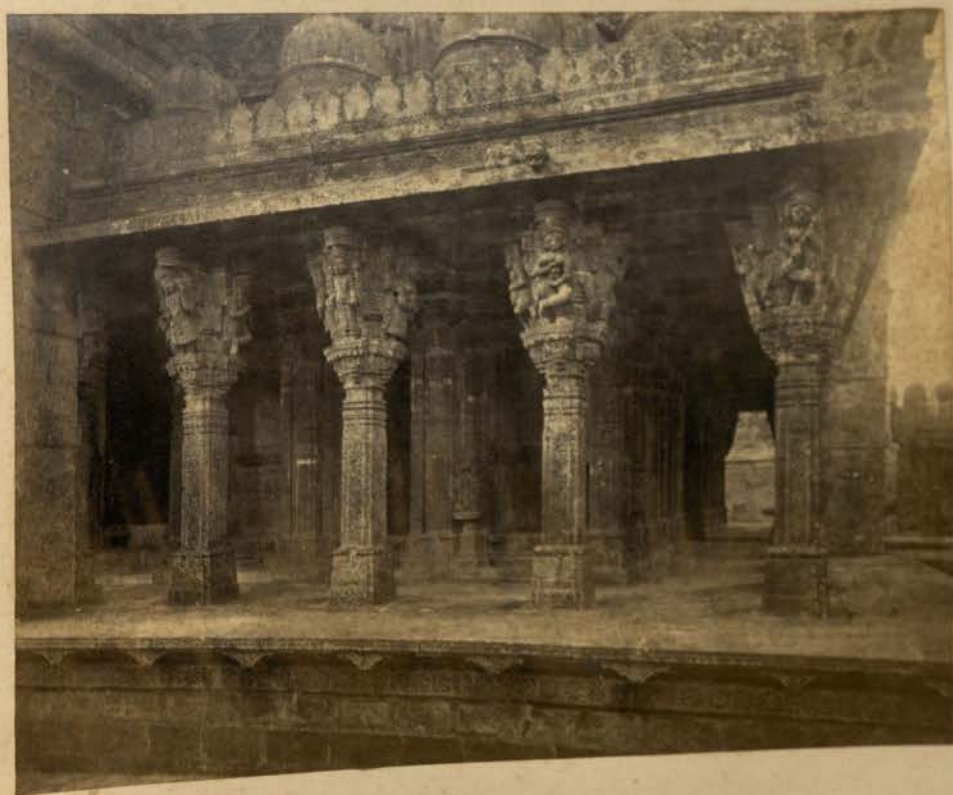
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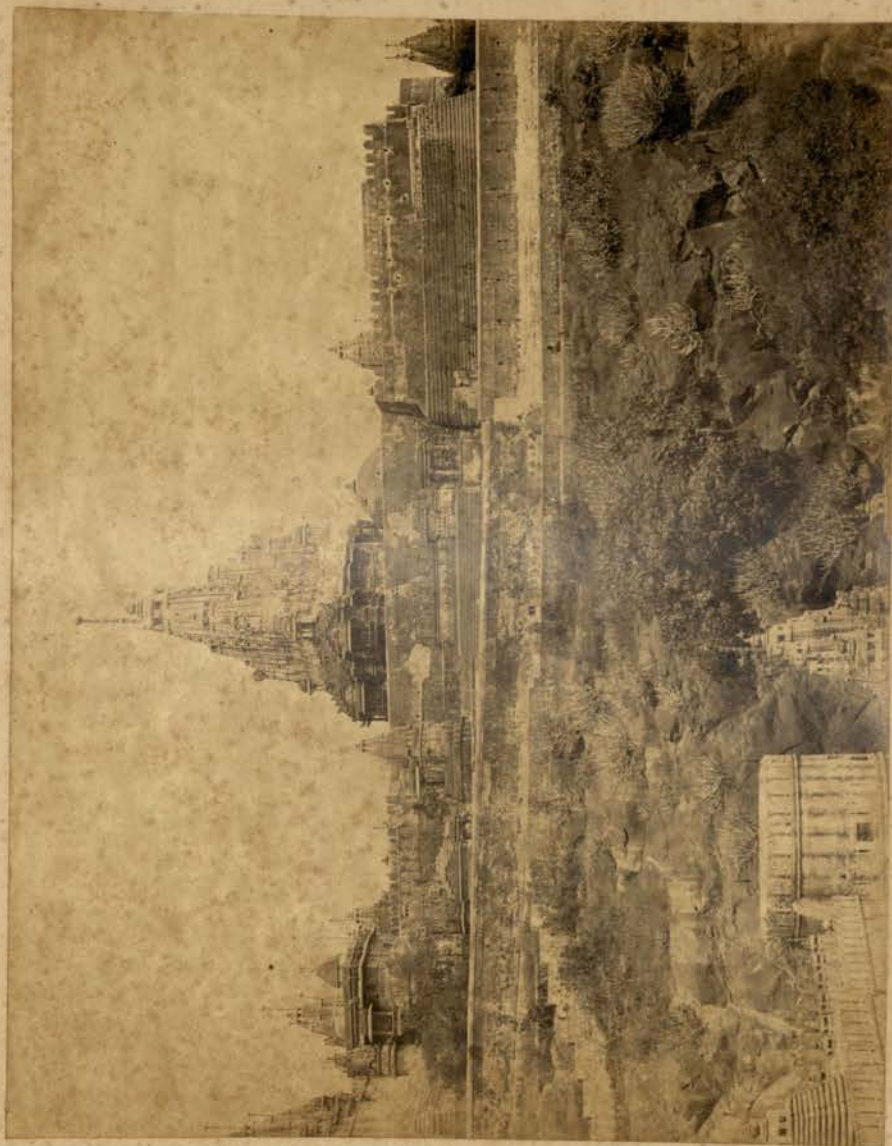
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સોમનાથ દેવતાનો તાજનાં મુનાં દેવતા.



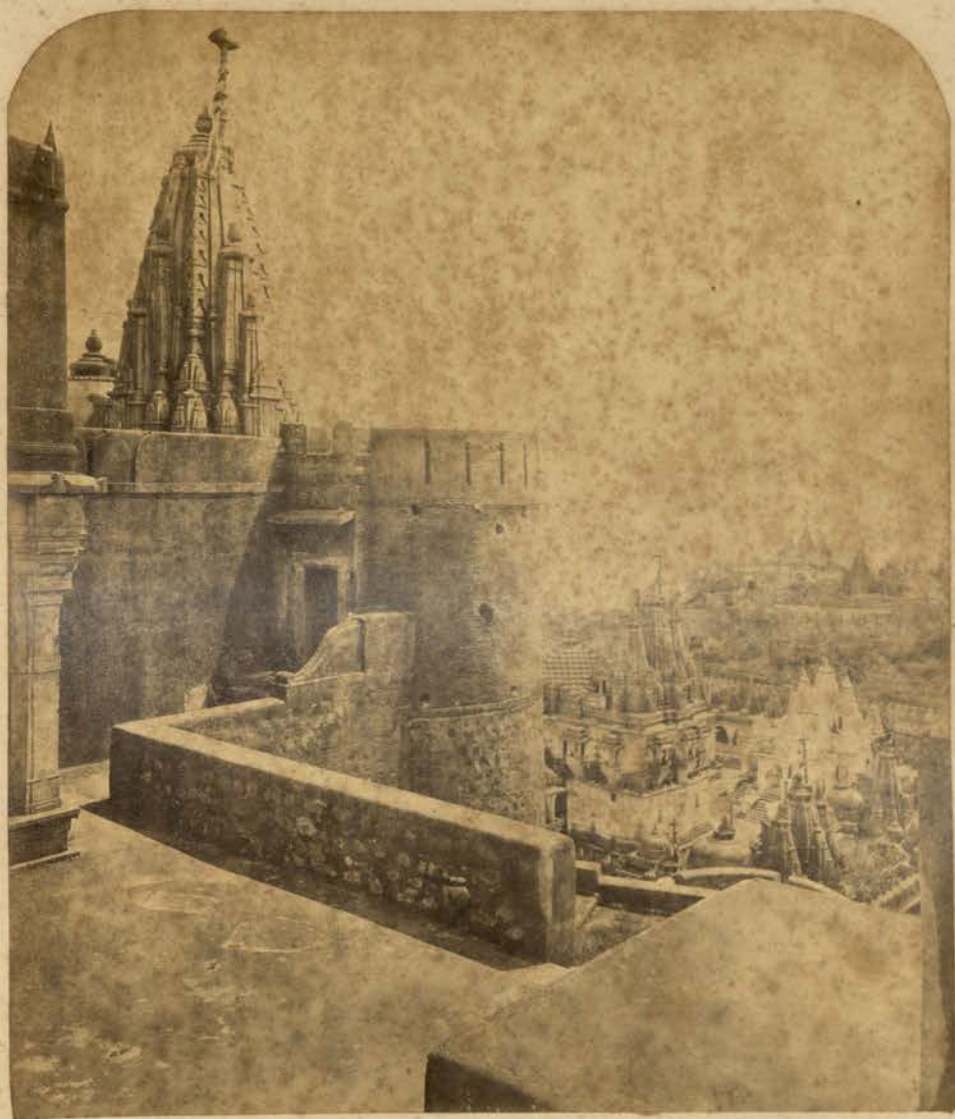
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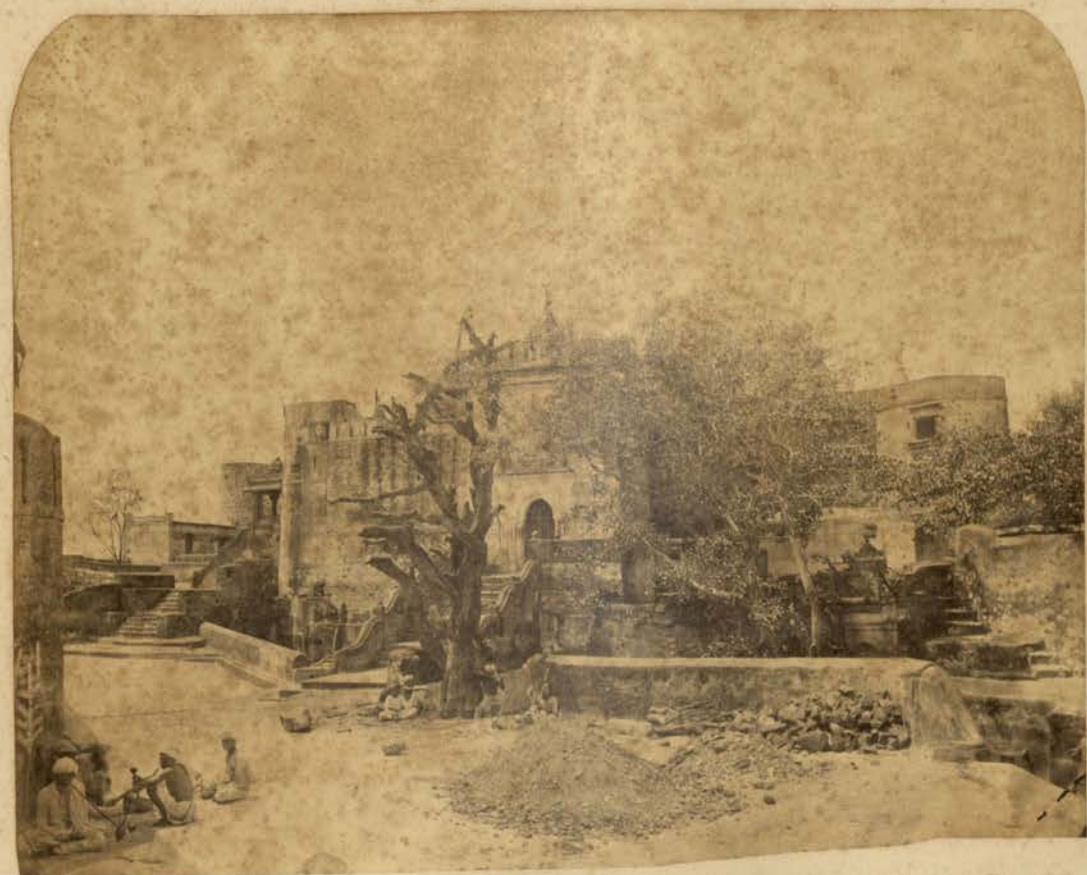
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हेमाधारी वखतचंदनी तुक.



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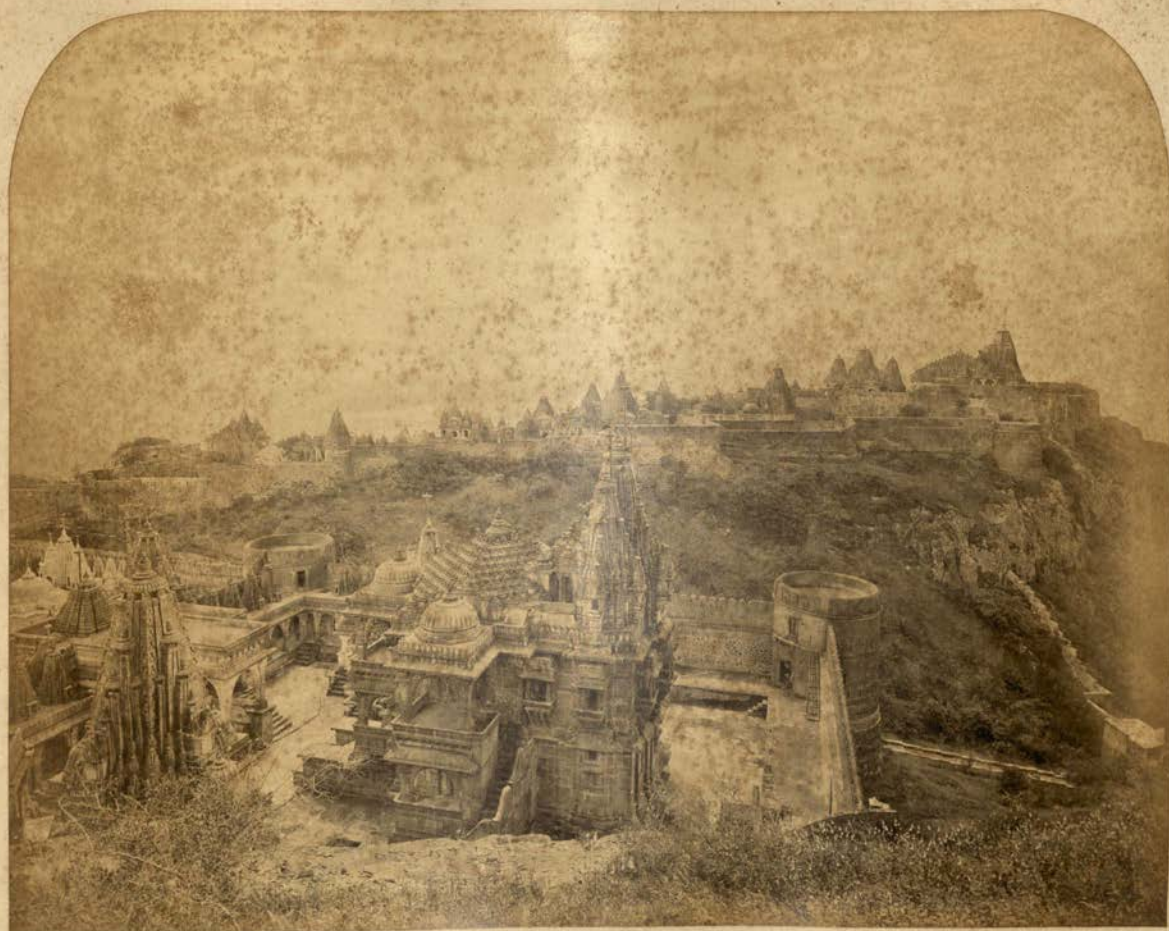
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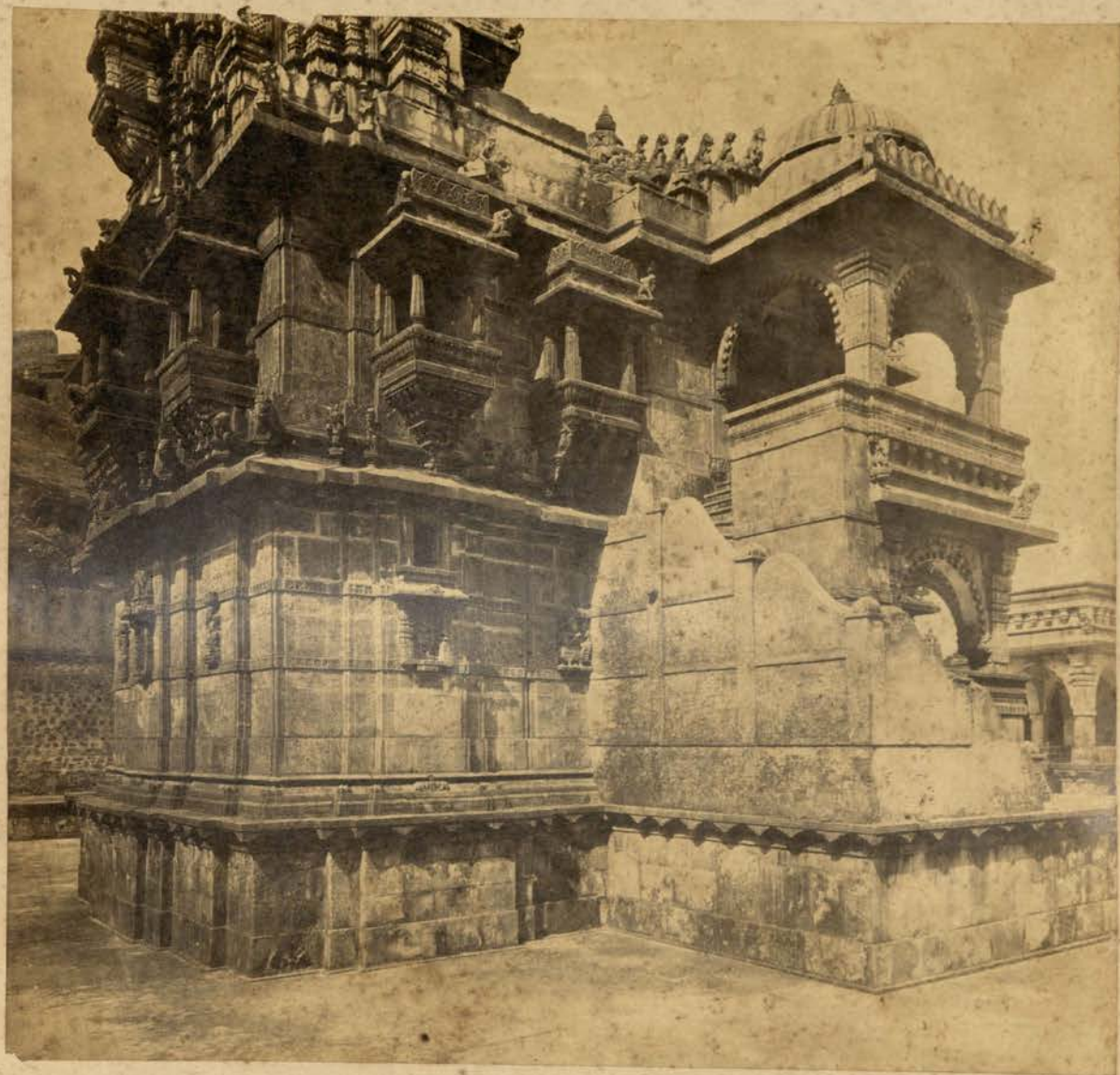
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મોતીસાહનો દુકનો દરવાજો બિંદો.



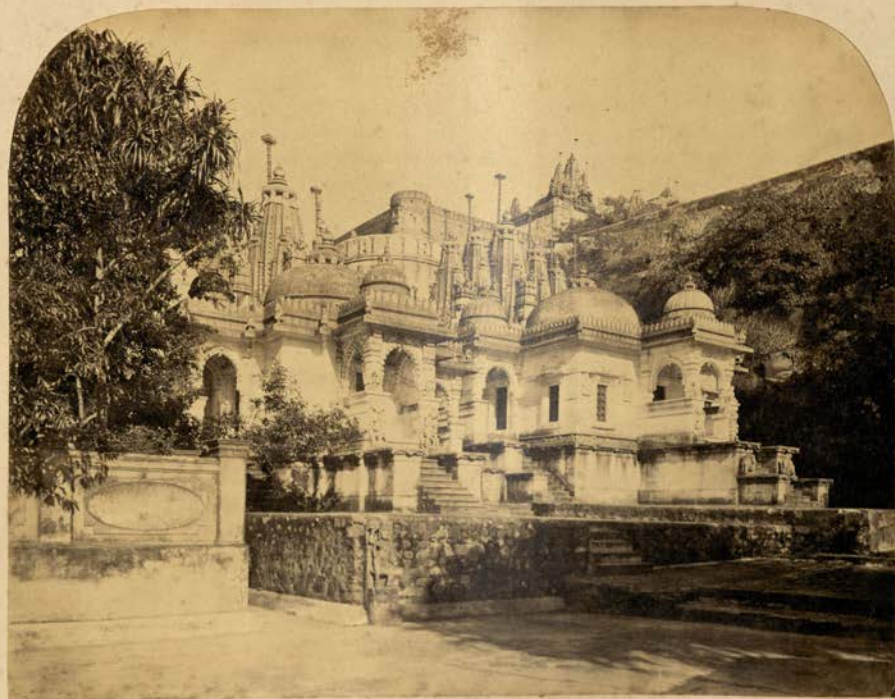
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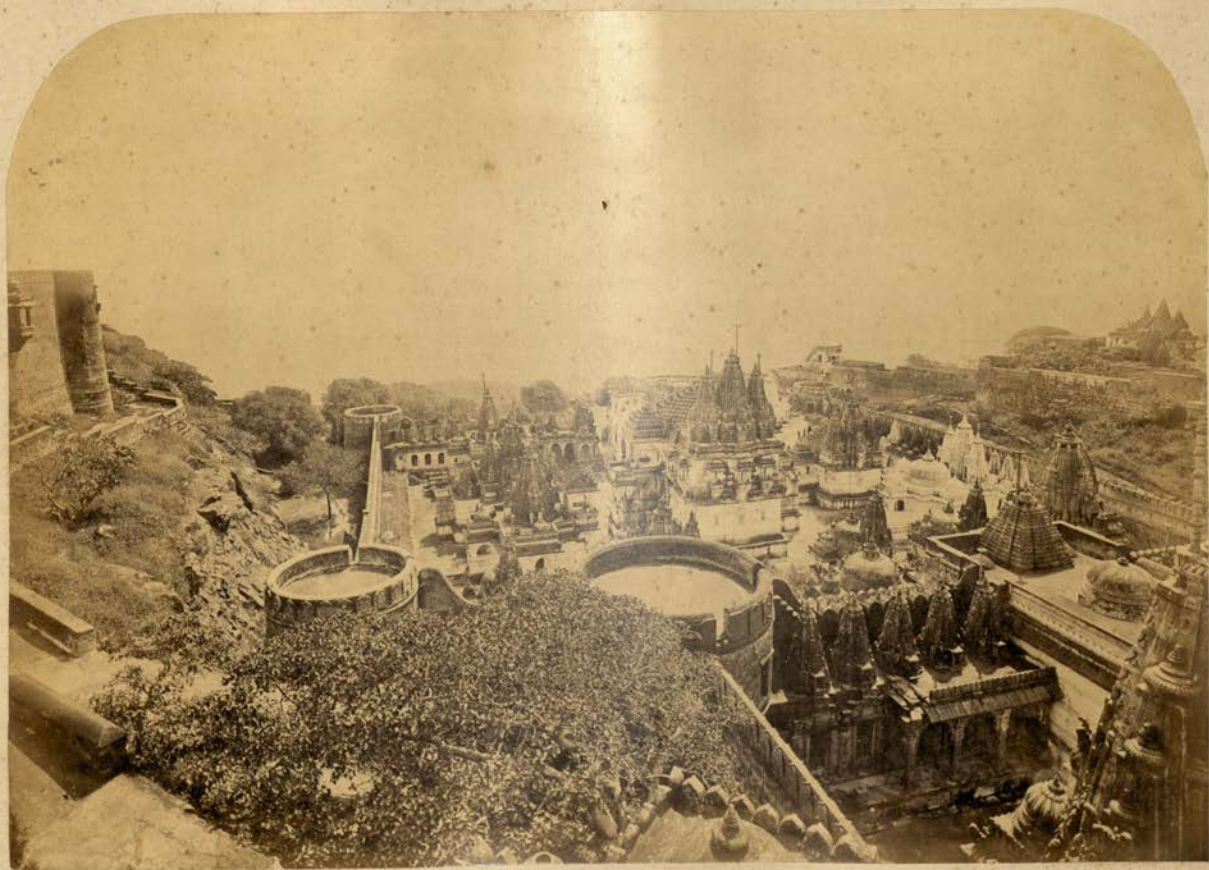
XXVIII.—THE MOTI SHAH FROM THE SOUTH-EAST.

मीनोवाणा देहरादो अग्रिकीय नरफयो देवाय.



XXIX.—TEMPLES OUTSIDE THE MOTISÁH TUK.

પ્રેમચંદ રંગજી અને માનસિંચ વલ્લભદાસનાં દેહેરાં.



XXX.—GENERAL VIEW OF THE MOTISĀH TUK FROM THE WEST.

मोतीसाही तुकनी पश्चिम तर्फेची साधारण दृश्य.



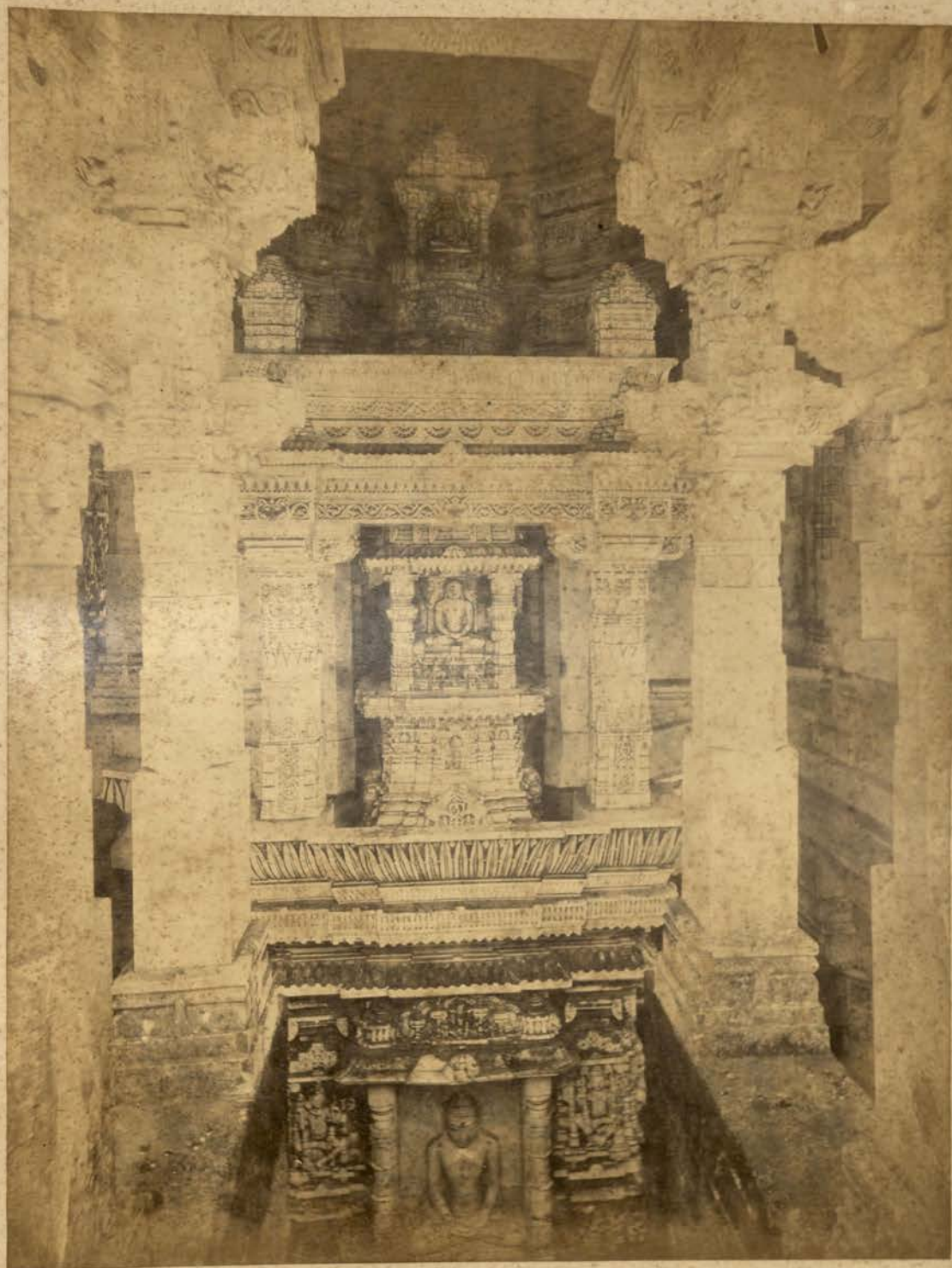
XXXI.—TEMPLE OF HIRACHAND RAYĀ KARAN.

हिराचंद रायाकराजु देहद.



XXXII.—INTERIOR OF A ROOM IN THE BHULAVANI.

भुलवणीनो अंदरनो भाग.



XXXIII.—THE BHULAVANI—CENTRAL SHRINE.

भुलवणीनो वचलो गंधारो.



XXXIV.—LOOKING WEST FROM THE BHULAVANI.

भूलवनीयो पश्चिम तरफ़ सेतो.



XXXV.—ROADWAY FROM THE HÁTHÍPOLA LOOKING EAST.

हाथीपोली वरुनको रस्ती.



XXXVI.—GROUP OF TEMPLES OUTSIDE THE HÁTHÍPOLA.

हाथीपोलानो बाह्यार्त्ता देहरानो अर्धो.



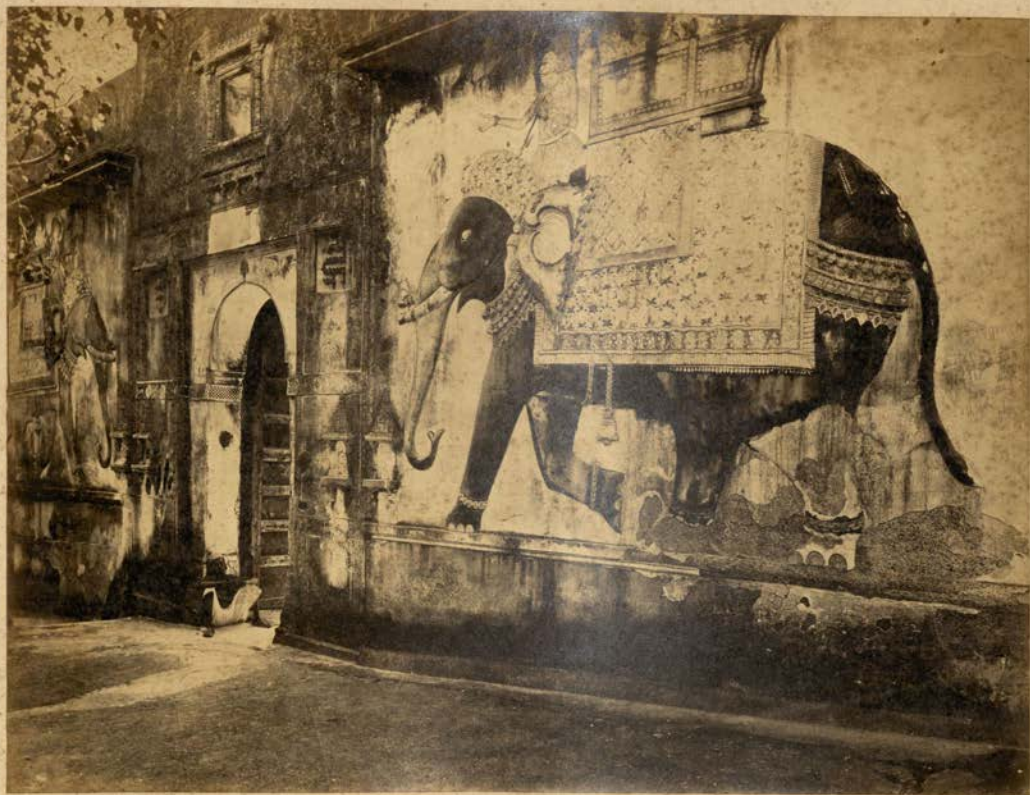
XXXVII.—ENTRANCE OF THE TEMPLE OF KUMÁRAPÁLA.

कुमारपालना देहेरानो इरवाती.



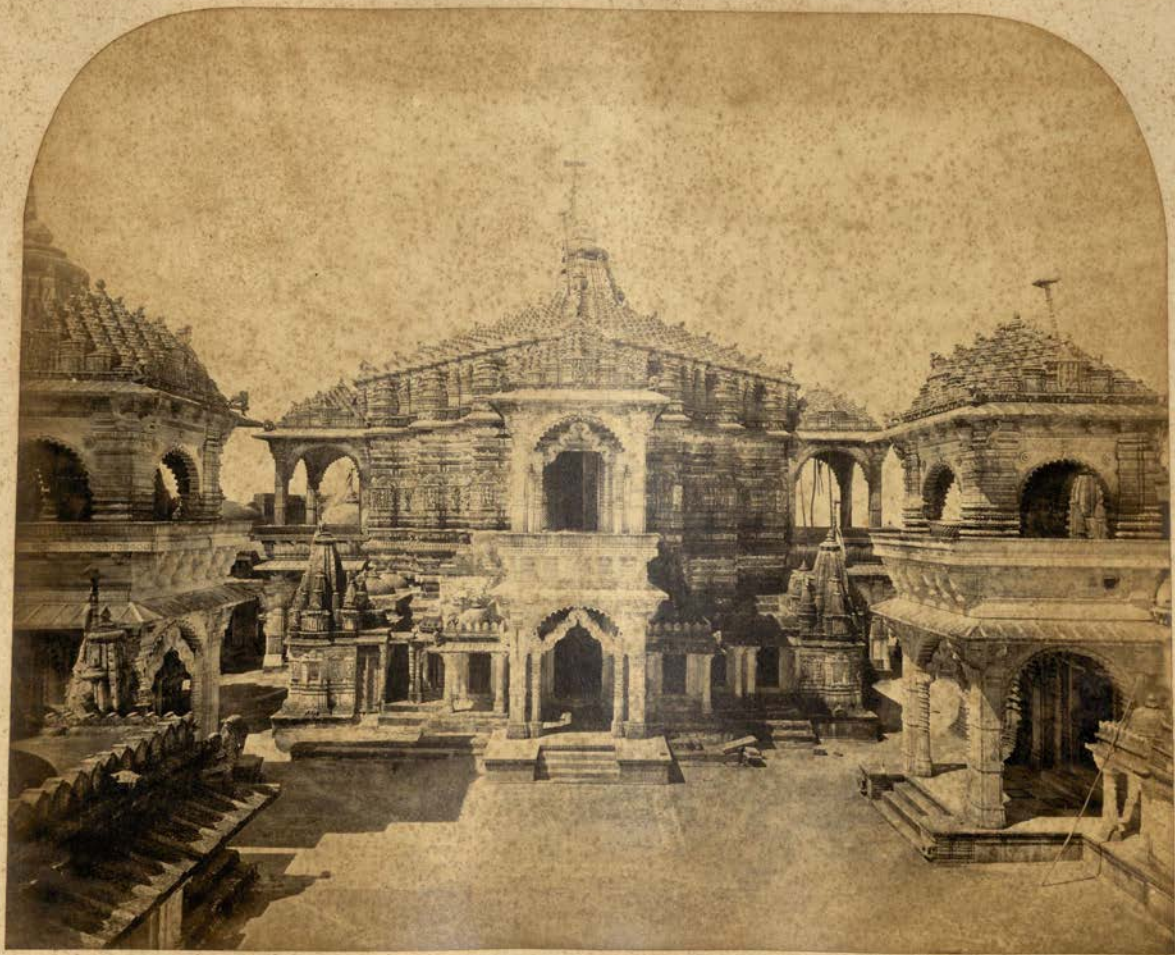
XXXVIII.—TEMPLE OPPOSITE KUMÁRAPÁLA'S.

कुमारपालना देहरानो सामेनु देहेह.



XXXIX.—THE HĀTHĪPOLA.

हाथोपेला



XL.—THE ĀDIŚVARA BHAGAVANA.

आदीश्वर भगवान.

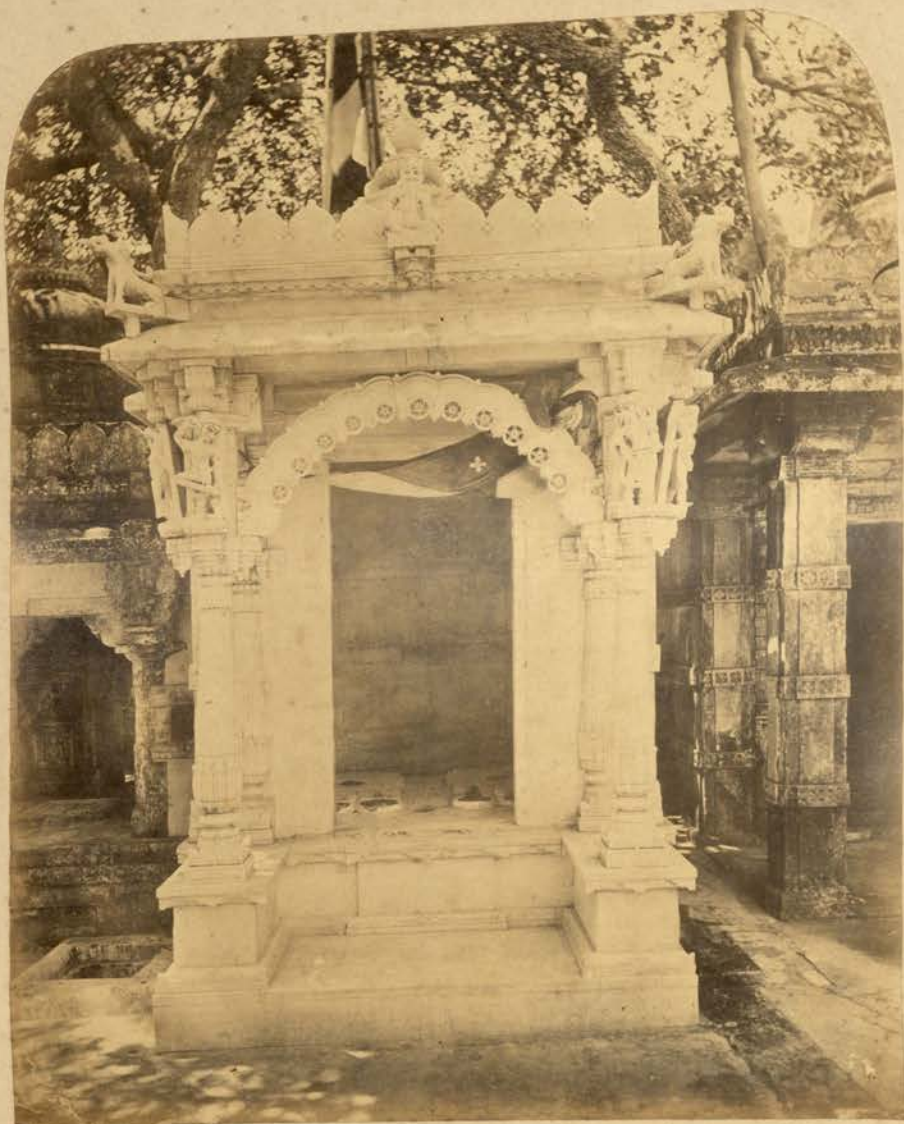


XII.—THE ĀDĪŚVARA BHAGAVĀNA-FROM THE S.W.
 आदिश्वर भगवानना देहरादून नैऋत्य तरफचो देवालय.



XLII.—SAMETA ŚIKHARA.

समेत शिखर.



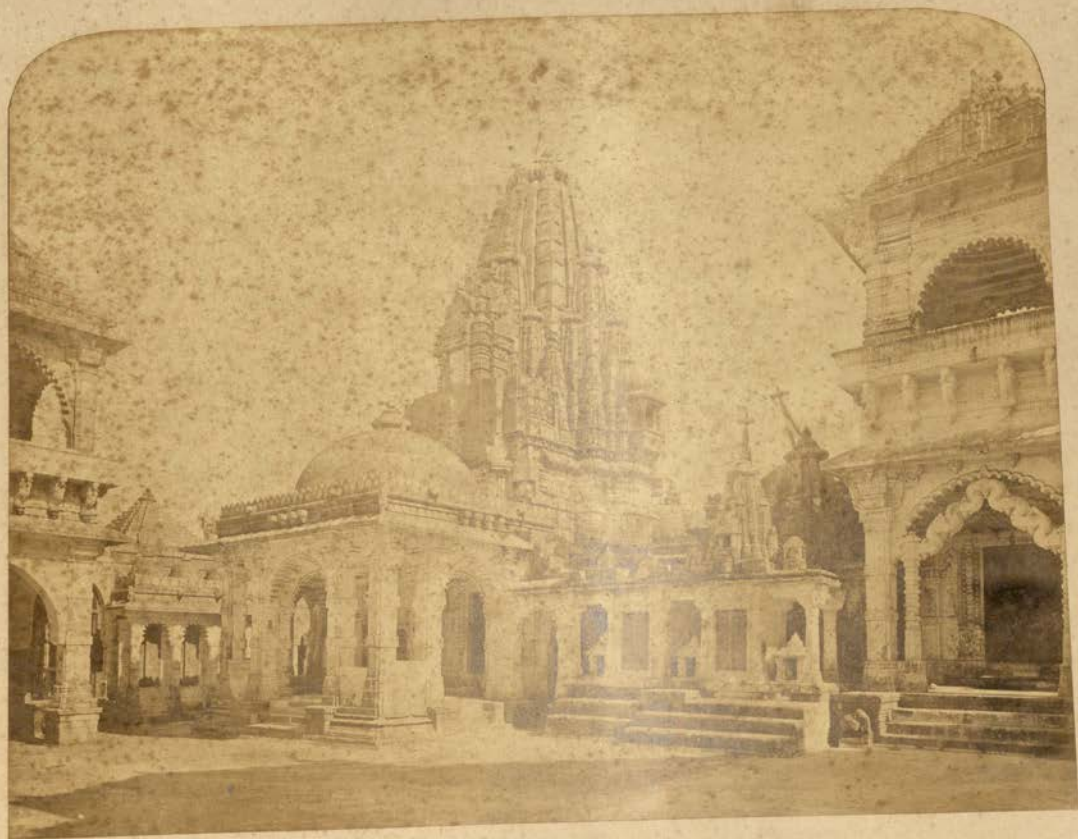
XLIII.—MARBLE TEMPLE OF DALPATBHÁI BHAGUBHÁI.

दलपतभाई भगुभाईनुं आरस्तुं देरेक.



XLIV.—CHAUMUKH TEMPLE OF RÁMAJÍ GANDHÁRIA.

रामजी गंधारीभवनं चोमुख देहदं.



XLV.—TEMPLE IN THE SOUTH-EAST CORNER OF THE CHAOK OF ĀDINĀTHA.

આદિનાથના ચોકનો અગ્નિકોણ તરફનું દેહદે.



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